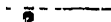


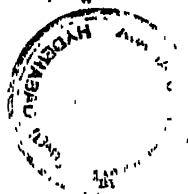
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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

KING ALFRED'S  
ANGLO-SAXON VERSION OF  
**BOETHIUS**  
DE CONSOLATIONE PHILOSOPHIÆ:  
WITH  
A LITERAL ENGLISH TRANSLATION,  
NOTES, AND GLOSSARY.



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## PREFACE.

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A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticiana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment



he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford. \*

SAMUEL FOX.

## PROÆMIUM.

---

ÆLFRED Kuning wæs wealhstow ðisse bec. ⁊ his of bec  
Læbene on Englisc wende. swa his nu is gebon. hwilum he sette  
forð be worde. hwilum angyt of angyte. swa swa he hit þa  
fretolost ⁊ angytfullcort gereccan mihte for þæm myt-  
licum<sup>1</sup> ⁊ manywealdum weoruld<sup>2</sup> byrgum þe hine oft ærþer ge  
on mowe ge on lichoman byrgoban. Ða byrgu ur sint swiþe  
earfod rihte<sup>3</sup> þe on his dagum on þa rice becomon þe he  
unberpangen hæfde. ⁊ weah þa he þar boc hæfde geleafnobe ⁊  
of Læbene to Engliscum swelle gesebe. ⁊ gesofhte hi eft to  
leofe.<sup>4</sup> swa swa heo nu gebon is. ⁊ nu bit ⁊ for Godes naman  
halrað<sup>5</sup> ælcne þara ðe þar boc wætan lyste. ꝥ he for hine ge-  
birbbe. ⁊ him ne rihte gif he hit rihtlicor ongyte wonne he  
mihte.<sup>6</sup> forþæmwe ælc mon sceal be his angyter mæsse anb be  
his settan swiþecan ðæt he swiþe. ⁊ bon ꝥ ꝥ he deoð.

<sup>1</sup> Cott. mylicum.    <sup>2</sup> Bod. weoruld.    <sup>3</sup> Cott. rihte.    <sup>4</sup> Cott.  
þa gesofhte he hi eft to leofe.    <sup>5</sup> Cott. halrað.    <sup>6</sup> Cott. mæsse.

## P R E F A C E.

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KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

## TITULI CAPITUM.

### I.

Æreft hu Lotan gefunnon Romana rice. 7 hu Boetius hi  
polbe beræban. 7 Deofdyc þa ƿ anfunbe. anb hine het on  
carcerne geburigan :· p. 2.

### II

Du Boetius on ðam carcerne hi 7ar feorpenbe ƿær :· p. 4.

### III.

Du fe ƿifdom com to Boetie æreft inne on þam carcerne.  
7 hine ongan frefman :· p. 4.

### IV.

Du Boetius hine ringenbe gebæð. 7 hi earfofu to Gode  
mænne :· p. 6.

### V.

Du fe ƿifdom hine eft ƿete 7 rihte. mið hi an-  
grypum :· p. 8.

### VI.

Du he him ƿehte biƿell bi þære runnan. 7 bi oþrum  
tunglum. 7 bi ƿolcnum :· p. 14.

### VII.

Du fe ƿifdom fæbe þam Mobe ƿ him naht ƿiþor næpe  
þonne hit forlora hæfde þa ƿoruld fæla þe hit ær to ge-  
funod hæfde. 7 fæbe him biƿell hu he hit macian fceolde 7if  
he heora þegen beon fceolde. 7 be þær fciƿer regale. 7 hu hi  
gobena feorca ealra polbe he on ƿorulde habban lean :·  
p. 16.

### VIII.

Du ƿ Mobe andgryorebe þære Gefceabƿirnerre. 7 fæbe ƿ hit  
hit æghronan ongearde fcyldig eac fæbe ƿ hit ƿære ofreten  
mið ðær lafer 7are ƿ hit ne mihte him geandgryman. Ða cƿær  
fe ƿifdom. ƿ iƿ nu git þinne unrihtƿirnerre ƿ þu earþ fulneah  
forþoht. tele nu þa gefæla ƿiþ þam forgum :· p. 24.

## TITLES OF THE CHAPTERS.

### I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

### II.

How Boethius in the prison was lamenting his hard lot. p. 5.

### III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

### IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

### V.

How Wisdom again comforted and instructed him with his answers. p. 9.

### VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

### VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

### VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

## IX.

Ða ongan ƿe Ʊrƿom eft ƿecƿan ƿirpell be ƿæne ƿunnan. hu heo ofenliht ealle ofne ƿceorpan. 7 ƿerƿortƿap mið hƿne leohte. 7 hu ƿone ƿmƿltan ƿæ ƿæƿ ƿinbeƿ ƿr̃c :.

p. 26.

## X.

Ðu Boetƿur ƿæbe he ƿr̃ƿtole onƿiten hæƿbe ƿ hit eall ƿof ƿæne ƿ ƿe Ʊrƿom ƿæbe. 7 ƿeo onƿrophneƿ. 7 ða ƿælƿa ƿe he æƿ ƿenbe ƿæt ƿer̃ælƿa beon ƿceolƿan nauhtar næƿan. 7 hu ƿe Ʊrƿom. ƿ he mihte ƿer̃ecƿan ƿ he [ƿer̃ælƿ]¹ ƿæne. ƿæbe ƿ hiƿ ancoƿ ƿæne ða ƿit ƿært on eoƿƿan :.

p. 26.

## XI.

Ðu ƿeo Ʊer̃ceabƿr̃neƿ hiƿ anƿr̃ƿonebe anƿ cƿæƿ. ƿ heo ƿenbe ƿ heo hiƿe hƿæthƿer̃nungeƿ upahafen hæƿbe 7 ƿulneah ƿer̃broht æt ƿam ilcan ƿeoƿr̃cƿe ðe he æƿ hæƿbe. anƿ acƿobe hiƿe hƿa hæƿbe eall ƿ he ƿolbe of ƿirre ƿoƿulbe. ƿume habbaƿ æƿelo 7 nabbaƿ aƿe :.

p. 30.

## XII.

Ðu ƿe Ʊrƿom hiƿe læƿbe. ƿiƿ he ƿært huƿ timbƿian ƿolbe. ƿ he hit ne ƿette up on ƿone hehtan cƿoll :.

p. 36.

## XIII.

Ðu ƿe Ʊrƿom ƿæbe ƿ hiƿe meahƿan ða ƿmealiƿon ƿr̃ƿecan. ƿorƿamƿe ƿeo laƿ hƿæthƿer̃nungeƿ eoƿe on huƿ anƿit :.

p. 36.

## XIV.

Ðu ƿæt ƿob cƿæƿ hiƿ hiƿ ne ƿceolbe liƿian ƿæƿer̃ lanƿ. 7 hu ƿe Ʊrƿom ahƿobe hƿæt hiƿ belumpe to hiƿa ƿæƿer̃neƿe :.

p. 40.

## XV.

Ðu ƿeo Ʊer̃ceabƿr̃neƿ ƿæbe hu ƿer̃ælƿ ƿeo ƿor̃me elƿ ƿæƿ :.

p. 48.

## XVI.

Ðu ƿe Ʊrƿom ƿæbe ƿ hiƿ hiƿ ƿolƿon ahæbban ƿor̃ƿam anƿealbe of ƿone heofen. anƿ be ðeoƿr̃ceƿ anƿealb 7 Neƿoneƿ :.

p. 48.

## XVII.

Ðu ƿ ƿob ƿæbe ƿ hiƿ næƿne ƿeo mæƿ 7 ƿeo ƿitƿunƿ ƿor̃ƿel ne liƿobe. ƿuton to laƿe he tilabe :.

p. 58.

¹ Bod. unƿer̃ælƿ.



## IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

## X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

## XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

## XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

## XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

## XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

## XV.

How Reason said, how happy the first age was! p. 49.

## XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

## XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

## XVIII. XIX.

Be hlýan :.

pp. 60—68.

## XX.

Be þæne ƿiberƿearþan ƿýrþe. 7 be þæne orþorþan :. p. 70.

## XXI.

Be ðær ælmihtigan Godes anpealbe. hu he pelt eallum hƿ  
geƿceartum :. p. 72.

## XXII.

Du ge ƿiſdom 7 geo Gefceabƿirnes hæfðon þæt God ariet  
æghƿer ge mið ſmealcne ſƿnæce. ge mið ƿýnſuman ſange :.  
p. 76.

## XXIII.

Du ge ƿiſdom lærþe þone þe he ƿolde ƿærtmænelanþ ƿan.  
þ he atuhge of æreſt þa þorþar. 7 þa fýrſar. 7 þa unnýttan  
ƿeod. 7 hu he ƿæbe ƿif hƿa biſereſ hƿer on beaþe. þ him  
ƿuhte beoþreab þi ƿetne :.  
p. 78.

## XXIV.

Du menn ƿilnaþ ðurh ungelice gearnunga cuman to anre  
eabiſneſſe :. p. 80.

## XXV.

Du God pelt ealra geƿcearta mið þam bƿiðlum hƿ anpealþer.  
7 hƿ ælc geƿceart ƿriþar ƿif hƿne geſcynþer. 7 ƿilnaþ þ hit cume  
ƿiber þonan þe hit ær com :.  
p. 88.

## XXVI.

Du ge ƿiſdom ƿæbe þ men mihton be Gode ƿelce hi mæte.  
7 hƿæþer ge pela mihte þone mon gebon ſƿa ƿeline þ he maran  
ne þorſte. 7 hƿæþer Boetie eall hƿ ƿoruld licobe þæ he ge-  
ſælgoſt ƿær :.  
p. 90.

## XXVII.

Du ge ƿeorþſcipe mæg gebon tu þing þone dýregan þam  
orþum dýregum ƿeorþne. 7 hu Nonur ƿær forſceþen for þam  
hýlþenan ſcubþæne. 7 hu ælceſ monner ýfel biþ þý oþenre ƿif  
he anƿalþ hæf :.  
p. 94.

## XXVIII.

Be Neþone þam Gære :.

p. 100.

## XVIII. XIX.

Of Fame.

pp. 61—69.

## XX.

Of adverse fortune, and of prosperous.

p. 71.

## XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 73.

## XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

## XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

## XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

## XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

## XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether, to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

## XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is *the* more public when he has power.

p. 95.

## XXVIII.

Of Nero the Cæsar.

p. 101.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 108.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 125.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss *vain anxieties* as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

## XXXVI.

Du þ Gōð sæbe þam ƿiſdome þ hit ongeate þ. him Gōð  
neahce ƿunh hme þ þ he nehte. 7 ſon hƿ 7e gōða Gōð læte  
seng ƿæl beon. 7 hu 7eo gercenſƿiſneſ bæb þ Gōð þ hit sæte  
on hme ſcƿiſneſne. 7 heo ſceolbe beon hƿ læteap. 7 hu heo  
sæbe ƿæt tu þing ƿæpen ƿilla 7 anƿealb. 7iſ hƿam ƿana aƿneſ  
ƿana ƿæne. þ heopa ne mihte næfen buton oþrum nauht  
beon :.

p. 170.

## XXXVII.

Be þam oþermoden ƿican 7 unƿihtſƿan. 7 hu mon hehþ  
þone heafob beah æt þæſ ærneſeſeſ enbe. and hu mon  
ſceolbe ælcne mon hatan be þam ðeone þe he gahcoſt ƿæne :.

p. 186.

## XXXVIII.

Be ƿroia gæſinne. hu Gulſeſ 7e cýning hæfðe ƿa ðeoba  
unden þam Larene. and hu hƿ þegnaſ ƿurðan ſorſceapene to  
ƿilbeornum :.

p. 194.

## XXXIX.

Be ƿýhtne ƿrounge 7 be unƿihtne. 7 be ƿýhtum eableane. 7  
hu [mýhtice ƿita 7 manſcealbe eaptoþa] cumað to þam gōðum  
ſƿa hu to þam ƿælum ſceolðan. 7 be ƿæne ſorſceohunga Gōðeſ  
7 be ƿæne ƿýðe :.

p. 210.

## XL.

Du ælc ƿýð beoþ gōð. þam heo mannum gōð þince. þam heo  
hum ƿæl ðince :.

p. 284.

## XLI.

Du Omeſuſ 7e gōða ſceop heſebe þa ſunnan. 7 be þam  
ſceobome :.

p. 244.

## XLII.

Du þe ſceolðan eallon mægne ſƿýuan æfter Gōðe. ælc be  
hƿ anðgiteſ mæpe :.

p. 256.

## XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and asked, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; and that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

## XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

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## XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Caesar: and how his thanes were transformed into wild beasts.

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## XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

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## XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

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## XLI.

How Homer the good poet praised the sun: and concerning freedom.

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## XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

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**BOETHIUS.**

# BOETHIUS.

## CAPUT I.

ON ðære tibe þe Lotan of Sciððiu mæzþe riþ Romana juce  
geþin upahofon. 7 miþ heora cýningum. Ræbgota anb Ealle-  
juca æron hatne. Romane buwiþ abriæcon. anb eall Italia  
wiþ þæt iþ betriþ þam muntum 7 Sicilia ðam ealonbe in anwals  
geþeliton. 7 þa æfter þam forerpreccenan cýningum Deobric  
feng to þam ilcan juce. 7e Deobric wæs Amulinga. he wæs  
Luiten. weah he on þam Armaniscan gebolan ðurhpunobe.  
þe gehet Romanum hiþ fneobfice. 7pa þæt hi moftan heora  
ealbrihta wýrðe beon. Ac he þa gehat wýrðe ýfele zelærte.  
7 wýrðe wraþe geenbobe miþ manegum mane. þæt wæs to  
eacan oþrum unarimeþum ýflum. þæt he Iohannes þone paþan  
het ofþlean. Ða wæs gum conful. þæt þe hegetoha litar.  
Boetius wæs haten. 7e wæs in boccræftum 7 on worulþ wearum  
7e rihtwifra. Se ða ongeat þa manigrealban ýfel þe 7e cýning  
Deobric riþ þam Luitenanbome 7 riþ þam Romaniscum ritum  
býðe. he þa gemunbe ðara eþnefta 7 þara ealbrihta ðe hi  
unbeþ ðam Larenum hæfbon heora ealbhlarofum. Ða ongan  
he smeagan 7 leornigan on him selfum hu he þæt juce ðam  
unrihtwifran cýninge æfennan mihte. 7 on riht zeleaffulra anb  
on rihtwifra anwals geburigan. Senbe þa ðigellice æpenbgeppitu  
to þam Larene to Constantinopolim. wæs iþ Lreca heah burig  
7 heora cýnertol. for þam 7e Larene wæs heora ealbhlarofuþ  
cýnner. bædon hine wæt he him to heora Luitenbome 7 to  
heora ealbrihtum gefultumebe. Ða þæt ongeat 7e wælweofra  
cýning Deobric. ða het he hine geburigan on capenne 7 wæs  
inne belucan. Ða hit ða zelomp þæt 7e arwýrða wæs on 7pa micelne  
neapaneftre becom. þa wæs he 7pa micle wýrðor on hiþ Mobe



# BOETHIUS.



## CHAPTER I.

At the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness, which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

geðnefeð. ꝛa hƳ Moð ær Ƴriðor to þam populð Ƴælþum  
geƳunob Ƴæf. Ƴ he ða nanne Ƴrofe be innan þam carceƳne ne  
ge munbe. ac he gefeoll niƳol of ðune on þa flor. Ƴ hine  
aƳtƳehte Ƴiþe unnot. anb ormoð hine Ƴelfne ongan ƳeƳan Ƴ  
þƳ Ƴungenbe cƳæþ.

## CAPUT II.\*

ÐA hoð þe ic ƳƳecca geolurcbæƳlice Ƴong. ic Ƴceal nu  
heorfenbe Ƴngan. Ƴ mið [Ƴiþe] ungeraðum Ƴorþum gefettan.  
þeah ic geol hƳilum gecoplice funbe. ac ic nu Ƴepenbe Ƴ ƳiƳcienbe  
of geƳiaþia Ƴorþa miƳo. me ablenðan þaƳ ungeteopan Ƴorulð  
Ƴælþa. Ƴ me þa ƳoƳletan Ƴa blinbne on þiƳ ðimme hol. Ða  
beƳeaƳodon elceƳe lurtbæƳneƳre þa ða ic him æƳne betƳt  
tƳiƳroðe. ða Ƴenbon hi me heora bæc to anb me mið ealle  
Ƴromgetan. To þon Ƴceolban la mine Ƴuenð Ƴeggan þæt ic  
geƳæliz mon Ƴæne. hu mæg Ƴe beon geƳæliz Ƴe ðe on ðam ge-  
Ƴælþum ðurhƳunian ne mot :.

CAPUT III.<sup>b</sup>

§ I. ÐA ic þa ðiƳ leop. cƳæð BoetiƳ. geomƳienbe aƳungen  
hæƳe. ða com ðæƳ gan in to me heorencunð ƳiƳðom. Ƴ þ  
min muƳenbe Moð mið hƳ Ƴorþum geƳnette. Ƴ þƳ cƳæþ. Ðu  
ne eaƳt þu Ƴe mon þe on minne Ƴole Ƴæne aƳe<sup>1</sup> Ƴ ƳelæƳeð.  
Ac hƳonon Ƴurðe þu mið þiƳum Ƴorulð Ƴongum þƳ Ƴiþe  
geƳfenceð. buton ic Ƴæt þ þu hæƳt ðaƳa ƳæƳna to hƳaþe  
ƳorƳiten ðe ic þe æƳ Ƴealbe. Ða clƳroðe<sup>2</sup> Ƴe ƳiƳðom Ƴ cƳæþ.  
GeƳiƳaþ nu aƳiƳgebe Ƴorulð Ƴongæ of mineƳ þegeƳeƳ Moðe.  
Ƴorþam ge Ƴinð þa mæƳtan Ƴceafan. Lætaþ hine eƳt hƳeorfan  
to minum laƳum. Ða eðbe Ƴe ƳiƳðom neaƳ. cƳæþ BoetiƳ.  
minum hƳeorfenðan geƳohte. Ƴ hit Ƴa niƳol<sup>3</sup> hƳæt hƳeƳa<sup>4</sup>  
uƳaƳæƳbe. aðniƳbe þa mine<sup>5</sup> MoðeƳ eaƳan. anb<sup>6</sup> hit Ƴan  
bliþum Ƴorþum.<sup>6</sup> hƳæþer hit oncneope hƳ ƳorƳermoðor.<sup>7</sup> mið  
ðam þe ða þ Moð Ƴiþ hƳ beƳenbe.<sup>8</sup> ða gecneop hit Ƴiþe Ƴeotale  
hƳ æƳne<sup>9</sup> moðor. þ ƳæƳ Ƴe ƳiƳðom þe hit lange æƳ tƳbe Ƴ læƳbe.  
ac hit onƳeat hƳ laƳe Ƴiþe toƳoƳenne Ƴ Ƴiþe toƳoƳenne<sup>10</sup> mið

\* Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

<sup>b</sup> Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

<sup>1</sup> Cott. ærebeð.

<sup>2</sup> Cott. cleopode.

<sup>3</sup> Bod. niƳohl.

<sup>4</sup> Cott. hƳuƳu.

<sup>5</sup> Bod. mineneƳ. <sup>6</sup> Cott. ƳæƳn hƳum Ƴorþum.

<sup>7</sup> Cott. ƳæƳtermoðor.

<sup>8</sup> Bod. Ƴið beƳenbe.

<sup>9</sup> Cott. æƳene.

<sup>10</sup> Cott. toƳoƳene Ƴ Ƴiþe

toƳoƳene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

## CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

## CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: 'How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrýra honðum. 7 hine þa fpan<sup>1</sup> hu þ þæpurbæ. Ða anðýrýrðe  
 re fýrðom him 7 fæbe. þ þir zingran hæfðon hine fpa toto-  
 renne. þær þær hi teohkobon þ hi hine eallne habban fceolbon.  
 ac hi gezæberiað monifælb ðýrý on þære forþfupunga. 7 on  
 þam zilpe. butan heora hælç eft to hýne<sup>2</sup> bote gecippe :.

§ II.<sup>o</sup> Ða ongan re fýrðom hfeoprian for þæs Mober  
 tðbeýneffe. 7 ongan þa zibbian 7 þur cweþ. Eala on hu zrunð-  
 leaþum feaðe þ Mober þringþ.<sup>3</sup> þonne hit beftýrmaþ þýrfe  
 forulbe ungeþweþneffa. gif hit ðonne forþet hit agen leoht.  
 þ iſ ece gefea. anb þringþ on þa fremðan þýrfo. þ finb forulb  
 forþa. fpa fpa þur Mober nu beþ. nu hit nauht elley nat butan  
 znoþmunga :.

§ III. Ða re fýrðom þa 7 feo Gefceafþýrfe þur leoþ aſungen  
 hæfðon. þa ongan he eft fprecan 7 cweþ to þam Mober. Ic  
 gefeo þ ðe iſ nu fþofne maþe ðearf þonne unnotneffe :.

§ IV. Forþam gif þu ðe offceamian<sup>4</sup> wilt ðinef zebpolan.  
 þonne onganne ic þe fona bepan 7 þe þringe miþ me to  
 heofonum. Ða anðýrðe him þ unnote Mober 7 cweþ. Ðæt  
 lu hpa t fint þur nu þa zob 7 þ eblean.<sup>5</sup> þe ðu ealne wez zehete  
 ðam laronum þe ðe heofumian fulðan. iſ þur nu re cwiþe þe  
 þu me zeo fæbert. þ re wra Plato cweþe þ þur. þæt nan  
 anfealb næpe niht butan nihtum þearum. Gefiht þu nu þæt  
 þu nihtfýran fint laþe 7 forþfýcte. forþam hi ðinum fullan  
 folðon fulzan. 7 þa unfýhtfýran feonðan<sup>6</sup> upahæfene þurh  
 heora fonðæða 7 þurh heora felflice. þ hi þý eð mægen heora  
 unfiht gefull forþþringan. hi finb miþ gifum 7 miþ gefteo-  
 num<sup>7</sup> gefýrþroþe. forþam ic nu wille zeornlice to Gobe  
 cleorinu. Onzan þa zibbian. 7 þur ringenbe cweþ.

#### CAPUT IV.<sup>4</sup>

EALA þu fcippenð heofonef 7 eorþan. þu ðe ðu þam ecan  
 feole fufarf. þu þe on hræðum fænelbe þone heofon ýnib-  
 hfeopfeft. 7 ða tunzlu þu zebeft þe zehýfume. 7 þa funnan  
 þu zebeft þ heo miþ heorne heofhtan fciþan þa feorfe aþweþþ  
 þære ffeafitan nihte. fpa beþ eac fe mona miþ hit blacan  
 leuchte þæt þa heofhtan fteorpan ðunniap on þam heofone. ze

<sup>o</sup> Boet. lib. i. metrum 2.—Hec, quam præcipiti, &c.

<sup>2</sup> Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

<sup>1</sup> Cott. fwegn.

<sup>2</sup> Cott. nihtpe.

<sup>3</sup> Boet. þringð.

<sup>4</sup> Cott.

offceamian.

<sup>5</sup> Cott. zob and þa eblean.

<sup>6</sup> Cott. fremðon.

<sup>7</sup> Cott. gefteobum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

#### CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hylum þa runnan heone leohtes beþearþ þonne he betpux  
 ur 7 hine pýrþ. ge eac hylum þone beophhtan ræorpan þe pe  
 hatuþ morgenræorpan. þone ilcan þe hatuþ ofne naman æfen-  
 ræorpan. þu þe þam pinterþagum selest ræorpe tība 7 þær  
 rumeþes hūhum langran. þu þe þa tneopa þurh þone ræarcan  
 pinb norþan 7 earcan on hæpfeſt tīb heopa leaſa beþearft. 7  
 eft on lencten ofru leaſ ſelleſt. þurh þone rmyltan ruþan  
 peſterpan pinb. Ðæt þe ealle geſceapta heorunmaþ 7 þa ge-  
 retneſſa þinra beboda healþa. butan men anum ſe ðe  
 ofeþheorð. Eala ðu ælmihtiga ſcippenb anb rihtenb eallra  
 geſceapta. help nu þinum earpmum moncýnne. Ðý þu la  
 Ðrihten æfne polbeſt ꝥ ſeo pýnb ſpa hþýrþan ſeolba. heo  
 þreap þa unſeilbixan 7 nauht ne þreap þam ſeolbixum. riſtaþ  
 nianfulle on heahſetlum. 7 halige unþer heopa ſotum þrý-  
 caþ. ſciaciþ gehýðbe beophhte cþættaſ. 7 þa unrihtþiſan tælað  
 þu rihtþiſan. nauht ne beþeap monnum mane aþaſ. ne ꝥ  
 leaſe lūc þe beoþ mid þam ſpencum beppigen. ſoþþam pent nu  
 ſulneah eall moncýn on tpeonunþa gif ſeo pýnb ſpa hþeorþan  
 niot on ýfelra manna ſepill. 7 þu heone nelt 7tþan. Eala min  
 Ðrihten. þu þe ealle geſceapta ofeþriht. hapa nu milðelice on  
 þaſ earman eorþan. anb eac on eall moncýn. ſoþþam hit nu  
 eull pinþ on ðam ýðum ðýrre populbe:.

## CAPUT V.º

§ I. ÐA ꝥ Moð þa ſillic ſar cpeþenbe pæſ. 7 þiſ leoþ ſm-  
 zenbe pæſ. ſe ſiſþom þa 7 ſeo Læſceabþiſneſ him bliþum  
 eaſum on locube.<sup>1</sup> 7 he ſoþ þæſ Moðer geomepunga<sup>2</sup> næſ  
 nauht geþnefeþ. ac cþæþ to þam Moðe. Sonu ſpa ic þe æpfeſt  
 ou ðýrre unþotneſſe geſeah ður muſicienbe.<sup>3</sup> ic ongeat ꝥ ðu  
 pæpe utarþen<sup>4</sup> of þineſ pæþer eþele. ꝥ iſ of muſum laſum.  
 þær ðu him ſone of ða þu ðine pætræþneſſe ſoþleþe. 7 pen-  
 beſt ꝥ ſeo peorþ<sup>5</sup> þaſ populb þenbe heone ægeneſ þonceſ buton  
 Goðer geþeahhte. 7 hiſ þaſunga.<sup>6</sup> 7 monna gepýrhtum. Ic  
 riſte ꝥ þu utarþen pæpe. ac ic nýrte hu ſeop. ær þu þe ſelf  
 hit me geþehteſt mid þinum ſarþibum. Ac þeah þu nu ſep  
 riſ<sup>7</sup> þonne þu pæpe. ne eaſt þu þeah ealleſ of þam earþbe  
 adþuſen. þeah þu ðær on geþpolobe. ne geþnohte ðe eac

º Doet. lib. i. proſa 5.—Hæc ubi continuato dolor, &c.

<sup>1</sup> Bod. eahum on locobon.

<sup>2</sup> Cott. geompunga.

<sup>3</sup> Cott. muſc

nienbe. <sup>4</sup> Cott. utarþuſen.

<sup>5</sup> Cott. ſio pýrþ.

<sup>6</sup> Cott. geþaſunga

<sup>7</sup> Bod. ſýþ ſeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

## CHAPTER V.

§ I. WHILEST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes, and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam æþþolan butan þe gylfum. þurh þine  
 ætene gæmeleſte.<sup>1</sup> ne ſceolde þe eac nan man ſwalceſ to  
 geſeþan þæri ðu gemunan woldeſt hpylcra æþþrða þu wære ⁊  
 hpylcra burghwara for worulde. oþþe eſt hæſlice hpylcſeſ geſeþ-  
 riſeſ ðu wære on ðinum Mobe. ⁊ on winne<sup>2</sup> geſceabwreſte. ꝥ iſ  
 ꝥ þu eart an þara rihtwara ⁊ þara rihtwilleðra. þa beoþ  
 þære heofencundan Ierusalem burghwara. of þære næfre nan.  
 buton<sup>3</sup> he ſelf wolde. ne weaſd aþwara. ꝥ iſ of hiſ godan willa.  
 wære þær he wære. ſimle he hæfde þone mid him. þonne he  
 þone mid him hæfde. wære þær he wære. þonne wæſ<sup>4</sup> he  
 mid hiſ ætnum cýnne. ⁊ mid hiſ ætnum burghwarum on hiſ  
 ætnum eardre þonne he wæſ on þare rihtwara gemanan.  
 Ðra hwa þinne ſwa wæſ wýrðe bið ꝥ he on heora ðeorbome  
 beon muot. þonne bið he on þam hehtan ſceobome. Ne  
 onſcunige ic no wæſ neoþeran and wæſ unclænna ſtope. gif ic  
 þe geſaðne gæmete. Ne me na<sup>5</sup> ne lýt mid glære gepohtra  
 wita ne heahſecla<sup>6</sup> mid wolde ⁊ mid gnummum gepeneðra. ne  
 botan mid wolde aſwara me ſwa wýrðe ne lýt. ſwa me lýt on  
 þe rihtſeſ willan. Ne ſece ic no hea þa bec. ac ꝥ ꝥ þa bec  
 forwriten<sup>7</sup> wæſ ic win<sup>8</sup> geſc wýrðe rihte. þu ſeofoðeſ þa won-  
 wýrð<sup>9</sup> æþþær ge on þara unrihtwara anwealða heaneſte. ge  
 on minne unrihtwæreſte and ſceſceapeneſte. ge on þara man-  
 fulra forþſoðeſte on þaſ woruld ſceða. Ac forþon þe þe  
 iſ wýrðe<sup>11</sup> muot unrihtwæreſte nu getenge.<sup>11</sup> ge of ðinum ſýne. ge  
 of ðinum<sup>12</sup> tworungra. ic ðe ne mæg nu get geandwýrðan ær  
 ðon ðær tith<sup>13</sup> wýrð :

§ II.<sup>1</sup> Forþan eall ꝥ mon untwilece ongan<sup>14</sup> næfð hit no  
 ælcwære<sup>15</sup> ende. Ðonne wære ſunnan ſcima on Auguſtury  
 monþe hataſt ſcint. þonne dýſeð ſe þe þonne wile hpylc ſað  
 oþſeſtan þam dnum<sup>16</sup> ſumum. ſwa ðeſ eac ſe ðe wintreſum  
 ſeþerum wile bloſman<sup>17</sup> ſecan. Ne miht þu win wintan on  
 muot wintep.<sup>15</sup> Ðeah ðe wile lýt weaſeſ muotep :

§ III.<sup>18</sup> Ða clwode ſe ſiðdom ⁊ cwæp. Mot ic nu cunnan  
 hpon þinne<sup>19</sup> ſeſcweðeneſte. wæſ ic þanon<sup>20</sup> ongiton mæge hpo-  
 nan<sup>21</sup> ic win twilan ſcýle ⁊ hu. Ða andwýrðe ꝥ Mobe ⁊ cwæp.

<sup>1</sup> Doct. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

<sup>2</sup> Boet. lib. i. prosa 3.—Primum igitur paterisna, &c.

<sup>3</sup> Cott. gæmeleſte. <sup>4</sup> Bod. winne. <sup>5</sup> Bod. buta. <sup>6</sup> Bod. wære.

<sup>7</sup> Cott. no. <sup>8</sup> Bod. gephtra heahſecla. <sup>9</sup> Bod. ſceþent. <sup>10</sup> Cott. þær iſ þu.

<sup>11</sup> Cott. ſceþent. <sup>12</sup> Cott. ſceþent. <sup>13</sup> Cott. tw. <sup>14</sup> Cott. untwilece ongan.

<sup>15</sup> Cott. ælcwære. <sup>16</sup> Cott. dýſeð. <sup>17</sup> Cott. bloſman. <sup>18</sup> Bod. wintan.

<sup>19</sup> Cott. on giton mæge. <sup>20</sup> Bod. þanon. <sup>21</sup> Cott. hponon.



man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire, a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Lercsawyrner.<sup>1</sup> Leleart<sup>2</sup> þu  
 þæt seo wýrð pealbe þýrre worulde, oððe aht [zober] swa  
 zewerpan mæge butan þam wýrhtan.<sup>3</sup> Ða anbrýrðe þ̅ Mōb  
 7 cwæð. Ne zelýre<sup>4</sup> ic no þ̅ hit zewerpan mihte swa enbe-  
 býrðlice. ac to soþan<sup>5</sup> ic wāt þ̅ te Gōb wihtere is hýr agner  
 weorces. 7 ic no ne wearð of þam soþan zelefan. Ða an-  
 brýrðe se Wýrðom eft 7 cwæþ. Ymbe þ̅ ilce þu zýbbobest nu  
 hwe ne ær anð cwæbe. þ̅ ælc wihht fram Gōbe wite<sup>6</sup> hýr wihht  
 tuman. 7 hýr wihhte zetnesse fuleoðe butan menn anum.  
 forþam ic wunðige swiðe ungemetlice hwæt se seo<sup>7</sup> oððe hwæt  
 þu wære nu þu þone zelefan hæfst. Ac wāt sculon weah zít  
 deoplicor ymbe þ̅ beon.<sup>8</sup> ic nat ful gearde ymbe hwæt þu zýt<sup>9</sup>  
 treost. zerege me. nu þu cwiht þ̅ þu naht<sup>10</sup> ne treowe þ̅ te Gōb  
 þýrre worulde wihtere<sup>11</sup> rie. hu he þonne wolde þ̅ heo wære.  
 Ða anbrýrðe þ̅ Mōb 7 cwæþ. Uneaþe ic mæg forstanban  
 þine acwunga. 7 cwiht weah þ̅ ic se anbrýrðan scýle. Se Wýrðom  
 þa cwæþ Wærst ðu þ̅ ic nýte þone wol<sup>12</sup> þinne zebnefneþre ðe  
 ðu mid ýmbranzen eart. ac gerege me hwelcer enbes ælc angin  
 wunze. Ða anbrýrðe þ̅ Mōb 7 cwæþ. Ic hit gemunðe seo ac  
 me hæfþ weorðwunung wære gemynbe benumen. Ða cwæð  
 se Wýrðom. Wærst ðu hýran ælc wihht come.<sup>13</sup> Ða anbrýrðe  
 þ̅ Mōb 7 cwæþ. Ic wāt ælc wihht fram Gōbe com. Ða cwæþ se  
 Wýrðom. Ðu mæg wāt beon. nu þu þ̅ angin wærst. þ̅ ðu eac þone  
 enbe nýte. forþam seo Lercsawyrner mæg þ̅ Mōbe onwýrtan.<sup>14</sup>  
 ac heo hit ne mæg hýr zewitteþ befearen. Ac ic wolde þ̅ þu me  
 wæderst hwæþer þu wite<sup>15</sup> hwæt þu self wære. Wit þa anbrýrðe  
 7 cwæþ. Ic wāt þ̅ ic on libbensum men 7 on zercsawýrum  
 eom 7 weah on deaplicum. Ða anbrýrðe se Wýrðom 7 cwæþ.  
 Wærst þu aht<sup>16</sup> oþðer bi se selfum to recganne butan<sup>17</sup> þ̅ þu nu  
 wæderst. Ða cwæþ þ̅ Mōb. Nat ic naht oþðer. Ða cwæþ se  
 Wýrðom. Nu ic hæbbe<sup>18</sup> onwiten ðine onwoneþre. nu ðu self  
 wærst hwæt þu self eart. ac ic wāt hu þu man getilian<sup>19</sup> sceal.  
 forþam þu wæderst þ̅ þu wrecca<sup>20</sup> wære 7 befeapod ælcer zober.  
 forþam þu wite<sup>21</sup> hwæt þu wære. þa þu cýbbest þ̅ þu wite<sup>22</sup>  
 hwelcer enbes ælc angin wunze. þa ðu wenest þ̅<sup>23</sup> weor-

<sup>1</sup> Cott. Sceawyrner. <sup>2</sup> Bod. neleart. <sup>3</sup> Bod. wýrhtan. <sup>4</sup> Bod. zelýde. <sup>5</sup> Cott. soþan. <sup>6</sup> Cott. wite. <sup>7</sup> Cott. wý. <sup>8</sup> Cott. beon. <sup>9</sup> Cott. giet. <sup>10</sup> Cott. naht. <sup>11</sup> Cott. wihtere. <sup>12</sup> Cott. dem. <sup>13</sup> Cott. cume. <sup>14</sup> Cott. artwun. <sup>15</sup> Cott. wite. <sup>16</sup> Cott. aht. <sup>17</sup> Cott. butan. <sup>18</sup> Cott. hæbbe. <sup>19</sup> Cott. tilian. <sup>20</sup> Cott. wrecca. <sup>21</sup> Cott. wære. <sup>22</sup> Cott. cýbbest. <sup>23</sup> Cott. wenest.

Then said Reason : Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker ? Then answered the Mind, and said : I do not believe that it could be made so full of order ; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said : About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said : I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said : Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with ? But tell me, to what end does every beginning tend ? Then answered the Mind, and said : I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom : Dost thou know whence every creature came ? Then answered the Mind, and said : I know that every creature came from God. Then said Wisdom : How can it be, that now thou knowest the beginning, thou knowest not also the end ? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said : I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said : Knowest thou anything else, to say of thyself, besides what thou hast now said ? Then said the Mind : I know nothing else. Then said Wisdom : I have now learned thy mental disease, since thou knowest not what thou thyself art : but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leafe men ⁊ necelesse særon geseahge ⁊ sealdenðar þurfe  
 worulde. ⁊ þær þu cýðbert eac þ þu nýrteft mið hplcan<sup>1</sup>  
 zepere Gode pýlt þurfe worulde. oþþe hu he polbe þ heo sæne.  
 þa þu sæbert þ þu penbert<sup>2</sup> þ þuor slþne pýnb þar woruld penbe  
 butan Gode seahhte.<sup>3</sup> ac<sup>4</sup> þ þær spise micel pleoh þ þu gpa  
 penan sceolbert. Nær hit na<sup>5</sup> þ an þ þu on ungemethcum  
 ungetrelpum sæne. ac eac þ þu fulneah mið ealle forþurbe.  
 Ðunra nu Gode þ he ðe gefultumabe þæt ic þin gemit mið  
 ealle ne forlet. 7e habbað nu geot þone mæstan ðæl sæne  
 týnbrian þinre hæle.<sup>6</sup> nu þu geleofte þ þeo pýnb ðurh hie  
 seþne butan Gode seahhte þar woruld penban ne mæge. nu  
 þu ne þenrte þe naht onbræban. forþam þe of þam lýclan  
 fpeacran ðe þu mið sæne týnbrian gefenðe lþer leohc þe on-  
 licte.<sup>7</sup> Ac hit nýr geot se tima þ ic þe healcop mæge onbrý-  
 ran. forþam hit is ealces modes þre þ<sup>8</sup> þona gpa hit forlæt  
 forþan. gpa se gah hit leafrpellunga. of þæm þonne ongin-  
 nað seanca þa nýrte þe þ Gode gebreaf. ⁊ mið ealle forð-  
 rlað þu forþan gefealh þe se lce nýrte þe se nu on ðinum  
 Gode gindan. Ac ic hie seald æreft gefinnian.<sup>9</sup> þ ic riððan þý  
 cþ mæge þæt soþe leohc on þe gebriogan :

CAPUT VI.<sup>a</sup>

LOLA nu be sæne ginnan. ⁊ eac be oðrum tunglura.  
 þonne fpeantan polcnu him beforan gah. ne mazon hi þonne  
 heora leohc jellan. gpa eac se sepeþna pýnb hplum miclum  
 fceame gebreaf þa se ðe ær þær fmylce seþne glæfhlutru  
 on to reonne. þonne heo þonne gpa gemengeb pýnb mið ðan  
 fþum. þonne pýrþ heo gpa hnaðe unglau. seah heo ær glau  
 fcepe on to locienne. Ðæt eac se þnoc. seah he gpa of hý  
 þiht pýne. þonne þær micel fcan sealdenðe of þam heahan  
 munte on innan sealf. ⁊ hme tosealf. ⁊ him hý þilt pýner  
 fþstent. gpa soð nu þa heortro þinre gebreafneþre fþrtanban  
 minum leohcum lafum. Ac gý þu þinre on þihtum gelesan þ  
 soþe leohc oncnapan. afýr fþam þe þa fýclan sealf ⁊ ða un-  
 nettan. ⁊ eac þa unnattan ungeselfa. ⁊ þone fýclan ege þurfe  
 worulde. þ is þæt ðu ðe ne anhebbe on ofsetto on þinre  
 gefunþfulneþre ⁊ on þinre ofþofneþre. ne eft þe ne geortpýpe

<sup>a</sup> Boet. lib. i. metrum 7.—Nubibus atris, &c.

<sup>1</sup> Cott. hplcepe. <sup>2</sup> Cott. penbe. <sup>3</sup> Cott. seahhte. <sup>4</sup> Cott. eac.  
<sup>5</sup> Cott. no. <sup>6</sup> Cott. hælo. <sup>7</sup> Cott. onlyhte. <sup>8</sup> Cott. þ ze. <sup>9</sup> Dod.  
 gefinnian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

## CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nunes 7odes on nanre riþerweardnesse. forðam þæt Mōb riemle bið zebunden mid zebrefednesse. þær iſſa tpega yfela auþer iſſeðad :-

CAPUT VII.<sup>1</sup>

§ I. ÐX zerrizode re fiſtom ane lýtle hyle. oþþæt he onzæut þær Mōber inzeþancas. þa he hi þa onziten hæfde. Ða cpeð he. Eaf ic þine unriotnesse on riht onziten hæbbe. þonne niſ þe nauht<sup>1</sup> iſſiwi þonne þi þæt þu forlōpen hæfſt. þa foruulð fælða þe þu ær hæfdeſt. 7 zeomriart nu forþam þe heo onhyrped iſ. Ic onzite zenoh fpeotule þi Ða foruulð fælða mid fſiþe manigre fpetnesse fſiþe lýtlice oleccas þæm Mōbum þe hi on lurt fullas fſiſiort beſſican. 7 þonne æt nihtan. þonne hý læſt fænaþ.<sup>2</sup> hi on ofezunotnesse<sup>3</sup> forlætaþ on þam mæſtan fapie. Eaf Ðu nu ritan rit hronan hý cumas. þonne niht<sup>4</sup> þu onzitan<sup>5</sup> þi hi cumas of foruulð zicrunza. Eaf þu þonne heora þearas ritan rit. þonne niht þu onzitan þi hie ne beoþ nanum men zetweore.<sup>6</sup> be þæm þu niht<sup>7</sup> onzitan þi þu þær nane mýriþe on næfdeſt. Ða þa þu hie hæfdeſt. ne eft nane ne forlure. þa þa þu hie forlure. Ic penðe þi ic þe zio zelæpeð hæfde þi þu hi oncnapan cuþeſt.<sup>8</sup> 7 ic riſte<sup>9</sup> þi þu hi onycuneheſt. þa þa þu hie hæfdeſt. þeah þu heora bpuce. Ic riſte<sup>10</sup> þi þu mine cpias rið heora pillan oft fæbeſt. ac ic pæt þi nan zepuna ne mæz nanum man<sup>11</sup> beon unpenðeð. þi þæt Mōb ne ri be ſumum bæle onzýpeð. forþam þu eart eac nu of þinne riðnesse ahporfen :-

§ II.<sup>1</sup> Eala Mōb. hæt beþearp þe on þar<sup>12</sup> cape 7 on þar znornunga. hæt hpezu unzeſuneliceſ<sup>13</sup> þi þe on becumen iſ riſce oþrum monnum ær þi lce ne eglebe. Eaf þu þonne penſt þi hit on þe zelonz re þi þa foruulð fælða oð þe fpa onpenða riht. þonne eart þu on zebulan. ac heora þearas riht riſce. hie beheoldon on þe heora<sup>14</sup> agen zecýnð. 7 on heora<sup>15</sup> panblunga hie zecýþdon heora fæſtweðnesse. 16 riſce. 17 hý<sup>18</sup>

<sup>1</sup> Boet. lib. ii. proſa 1.—Posthæc paulisper obtineat, &c.

<sup>2</sup> Boet. lib. ii. proſa 1.—Quid est igitur. o homo, &c.

<sup>3</sup> Cott. noht. <sup>4</sup> Cott. penað.

<sup>5</sup> Cott. ongetan. <sup>6</sup> Bod. ne tpeore. <sup>7</sup> Cott. oþmōbnesse. <sup>8</sup> Cott. meah.

<sup>9</sup> Cott. and ic riſte. <sup>10</sup> Cott. riſte. <sup>11</sup> Cott. men. <sup>12</sup> Bod. þa.

<sup>13</sup> Cott. penſt þu þi hithæt niſe ri. oððe hæt hpezu ungeſuſiceſ.

<sup>14</sup> Cott. hioa. <sup>15</sup> Cott. hioa. <sup>16</sup> Cott. unſæſtweðnesse. <sup>17</sup> Cott.

riſce. <sup>18</sup> Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

## CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises





of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.<sup>1</sup> Ic wolde nu get þæt þit mare<sup>1</sup> grræcan ymbe þa populs  
rælda. to hram ætwite þu me ær þæt þu hi forlure for minum  
ðingum; . Ðri mupcarr<sup>2</sup> þu rið min. swilce þu for minum  
ðingum reo<sup>3</sup> ðiner agnes benumen. ægþer ge þinra welona. ge  
þiner weorþscipe. ægþer þara þe com ær fram me. þa hi þe  
on lænðe wæron; . Ute nu tellan beforan swilcum ðeman  
swilce þu wille. 7 gif þu gereþan miht þæt ænig ðeaplic man swelcer  
hwæt agnes ahte. ic hit þe eft eal agife þæt þu gereccan miht þæt  
þiner agnes wære; . Dygne<sup>4</sup> 7 ungelæpeðne ic þe underfeng  
þa þu ærft to monnum become. 7 þa þe getyððe. 7 gelæpeð.  
7 þe þa rnyttro on gebrohte þe þu þa populs are mid bezeate.  
þe þu nu forgienðe anforlete. þu miht wær habban þanc þæt<sup>5</sup> þu  
minra gifa wel bruce. Ne miht þu no gereccan. þæt þu þiner  
aht forlure. Ðwæt weofar þu rið me; . Ðabbe ic þe aperi be-  
numen þinra gifena þara þe þe fram me comon; . Ælc for  
wela. and for weorþscipe rindon mine agne weofar. 7 swa hwær  
swa ic beo he beoð mid me. Wite þu for soð. gif þæt þine agne<sup>6</sup>  
welan wæron þe þu mænðest þæt þu forlure. ne mihtest þu hi<sup>7</sup>  
forleoan. Eala hu yfele me ðoþ manege populs menn mid  
ðam þæt ic ne mot wealdan minra agena weofa.<sup>8</sup> Se weofen mot  
brengeon leohte ðagar 7 eft þæt leoht mid weofrum behelian.<sup>9</sup>  
þæt gear mot brengean blofman.<sup>10</sup> 7 þæt ilcan gear eft geniman.<sup>11</sup>  
reo swa mot brucan smyltra swa. 7 ealle geſceapta motan  
heofa gepunan and heofa willan bewitan butan me anum. Ic  
ana eom benumen minra weofa 7 eom getogen to fremðum  
weofum. Ðurh ða ungefylðan gitrunga<sup>12</sup> populs monna. Ðurh  
þa gitrunga hi me habbaþ benumen minre naman þe ic mid  
rihte habban sceolde. þone naman ic sceolde mid rihte habban.  
þæt ic wære wela 7 weorþscipe. ac hie hine habbaþ on me genu-  
men. 7 hie<sup>13</sup> me habbað geſealbne<sup>14</sup> heofa plencum 7 getehhoð  
to heofa leofum welum. þæt ic ne mot mid minum weofum  
minra ðenunga fulzangan. swa ealla oðra geſceapta moton; .  
Ða mine weofar rindon Wifdomar. 7 Læfðar. 7 soðe welan.  
mid þam þeowum wær on rymbel min wleza. mid þam weofum ic  
eom ealne þone weofon ymbhweofrenðe. 7 þa niðerftan ic

<sup>1</sup> Boet. lib. ii prosa 2.—Vellem autem pauca, &c.

<sup>1</sup> Cott. ma.

<sup>2</sup> Bod. mupcar.

<sup>3</sup> Cott. rie.

<sup>4</sup> Cott. dyrgne 7

unlæpeðne.

<sup>5</sup> Bod. þa

<sup>6</sup> Bod. agnan.

<sup>7</sup> Cott. hi na

<sup>8</sup> Cott.

weofa.

<sup>9</sup> Cott. beheligan.

<sup>10</sup> Cott. blofman

<sup>11</sup> Bod. geara gem-

man.

<sup>12</sup> Cott. ungefylðan gitrunga.

<sup>13</sup> Cott. hme.

<sup>14</sup> Bod.

geheðene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. 7 ða hehrtan æt þam niþemehtan. þæt iſ þ<sup>1</sup> ic geþpenge eaſmoðneſſe on heoſonum. 7 þa heoſonlican goð æt þam eaſmeðum. Ac þonne ic upgefaſe mið minum þeoſum. þonne foſſeo þe þaſ ſtýrmenðan poſulð. ſpa ſe eaſn þonne he up geſit buſan þa poſcnu ſtýrmenðum peðerum þ<sup>2</sup> him ða ſtoſmaſ ðeſian ne maſan :<sup>3</sup> Spa ic poſðe. la Moð. þ<sup>4</sup> þu þe foſe up to uſ. 7iſ ðe lýſte. on þa geſað þ<sup>5</sup> þu eſt mið uſ þa eoſþan ſecan wille ſoſ goðſa manna þeaſſe :<sup>6</sup> Þu ne paſt þu mine þeaſaſ. hu zeoſne ic ſýmble þæſ ýmbe goðſa manna þeaſſe :<sup>7</sup> Faſt þu hu ic geſaſnð ýmbe Lſeoſoſ þeaſſe Lſieca cýnningeſ. þa þa hine Lſipuſ Þæſſa cýningz geſanzen hæſðe 7 hine ſoſþæſſan poſðe. þa hine man on þ<sup>8</sup> ſýſ þeaſp þa alýſðe ic hine mið heoſonlicon ſene. Ac þu þe ſoſtſuſuðeſt ſoſ þiſſe ſiſtſiſneſſe 7 ſoſ þinum goðan wille ſenðeſt þæt þe nan ſiſt unſiſtliceſ on becuſan ne miſte. ſſelce ðu poſðeſt ða lean eallſa þiſſa goðena þeoſca on þiſſe poſulðe habban :<sup>9</sup> Þu miſteſt þu ſiſtan on miððum gemænum wice. þ<sup>10</sup> þu ne ſceolðeſt þ<sup>11</sup> ilce geſoſan þ<sup>12</sup> oðſe men :<sup>13</sup> Þu miſteſt ðu beon on miðſe þiſſe hſeaſſunga. þ<sup>14</sup> þu eac mið eaſeoſe<sup>15</sup> ſum eoſel ne geſelðeſt :<sup>16</sup> Þſæt ſinzað þa leoſþýſhtan oþſeſ be þiſſe poſulð. buſon miſſica<sup>17</sup> hſeaſſunga þiſſe poſulðe :<sup>18</sup> Þſæt iſ þe þonne. þ<sup>19</sup> þu þæſ mið ne ne hſeaſſige :<sup>20</sup> Þſæt ſecſt þu hu ze hſeaſſian.<sup>21</sup> nu ic ſiemle mið ðe beo :<sup>22</sup> ðe þaſ þeoſ hſeaſſungz beſeſe. ſoſþam ðe ðiſſa poſulð ſælða to ſel ne lýſte. aſnð þæt þu þe eac beſeſe na zeſeſðe :<sup>23</sup>

§ IV.<sup>m</sup> ðeah ðæm ſeoſziteſe cume ſpa ſela ſelena. ſpa þaſa ſonðeoſna beoſ be þiſum ſælciſum. oððe þaſa ſeoðſſena þe þeoſtſum niſtum ſcinap. ne ſoſlæt he þeah no þa ſeoſunga. þ<sup>24</sup> he ne ſeoſige hiſ eoſmða. ðeah nu Loð geſýlle ðaſa ſeleſna monna wille ze mið goððe. ze mið ſeoſſe. ze mið eallum ðeoſþýſneſſum. ſpa ðeah ne biſ ſe<sup>25</sup> ðuſſt geſýlleð heoſa ziteſunga. ac ſeo zſunðleare ſſelzenð hæſþ ſſiſe maneſu ſeſte holu on to zaðſianne.<sup>26</sup> Þſa mæz þam ſeðenðan zýteſe zenoh ſoſzigan. ſpa him mon maſe ſelſ. ſpa hine ma lýſt :<sup>27</sup>

§ V.<sup>n</sup> Þu wille þu nu aſþýſðan þæm poſulð ſælſum 7iſ hi cſeðan<sup>28</sup> to ðe. Þſæt wille þu uſ. la Moð. hiſ iſſaſt þu wiſ uſ.

<sup>m</sup> Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

<sup>n</sup> Boet. lib. ii. prosa 3.—His igitur, &c.

<sup>1</sup> Bod. þ<sup>2</sup> þæt. <sup>2</sup> Cott. ðeſigan ne mægon.

<sup>3</sup> Cott. nehſeaſſeðe.

<sup>4</sup> Bod. buſan niſtlice.

<sup>5</sup> Cott. hſeaſſigen.

<sup>6</sup> Bod. hſeaſſung ſælða to ſel zelyſte 7 þ<sup>7</sup> þu eac beſeſe ne zeſeſðeſt.

<sup>7</sup> Bod. he ne beoð.

<sup>8</sup> Bod. maneſa ſeſteſola to zaðſienne.

<sup>9</sup> Cott. cſeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðræt ðe ongan lȳrtan ure. naſ uſ<sup>1</sup>  
 ƿm. þu ſetſt<sup>2</sup> uſ on þæt ſetl þineſ ſceoppenber. þa þu ƿilnoberſt  
 to uſ þær gober þe þu to him ſceolberſt. þu cƿiſt<sup>3</sup> ꝥ ƿe habban  
 þe beſƿicenne. ac ƿe maƿan cƿeþan ma ꝥ þu habbe uſ beſƿicen.  
 nu uſ þurh þine luſt 7 þurh þine ƿitrunga onſcunian ſceal  
 ealra ƿerſceafra ſcippenð : . Nu þu eart ſcȳldigra þonne ƿe.  
 æƿer ƿe ſor þinum agnum unriht luſtum. ƿe eac ſorþam þe  
 ƿe ne moton ſor þe fullgan uƿer ſcippenber ƿillan. ſorþam ðe  
 he ure þe onlænbe æfter hiſ bebodum to brucanne. nallaſ<sup>4</sup>  
 þinre unriht ƿitrunga ƿeill to ſulſnemmanne : . Anðƿýrðe  
 unc nu. cƿæð ſe ƿiſdom. ſƿa ſƿa þu ƿille. ƿit ƿeanbiðgaþ þinre  
 onðƿorpe : .

## CAPUT VIII.º

ÐA cƿæð ꝥ Moð. ic me onƿite æghƿonan ſcȳldigne. ac ic  
 eom mið þær laſer ſape ſƿa ſƿiþe ofþrýcces ꝥ ic inc<sup>5</sup> ƿeanð-  
 ƿýrðan ne mæg. Ða cƿæþ ſe ƿiſdom eft. Ðæt iſ nu ƿit þinre<sup>6</sup>  
 unrihtƿinreſſe ꝥ þu eart fullneah ſorþoht. Ac ic nolde ꝥ þu  
 þe ſorþohterſt. ac ic wolde ꝥ ðe ſceamode ſƿelceſ ƿeðpolan. ſor-  
 þam ſe ƿe þe hine ſorþencþ. ſe biþ ormoð. Ac ſe ƿe þe hine  
 ſceamaþ. ſe biþ on hƿeoprunga. Liſ þu nu ƿemunan ƿilt eallra  
 þara arƿýrþneſſa þe þu ſor þiſſe ƿorulde hæfberſt riððan þu  
 æreſt ƿeboren ƿære oð þine ðæg. ƿiſ ðu nu atelan<sup>7</sup> ƿilt ealle  
 ða bliþneſſa ƿiþ þam unrotnegum. ne meht þu fullreape cƿeþan  
 ꝥ þu earm ſe 7 unƿerlælig. ſorþam ic þe ƿiungne<sup>8</sup> undeſƿenſ  
 untýðne 7 ungelæpeðne. 7 me to beapne ƿenom. 7 to minum  
 tȳhtum ƿetȳðe. Ðra mæg þonne auht oþreſ cƿeþan butan ðu  
 ƿære ſe ƿerlæligerſta. ða þu me ƿære ær leof þonne cuþ. 7 ær  
 þon þe þu cuþerſt<sup>9</sup> minne tȳht 7 mine ƿeapar. 7 ic ðe ƿeongne  
 ƿelæpeð ſƿelce ſnȳtro ſƿýlce manegum oþrum ielðpan ƿe-  
 piſtum oftoƿen iſ. 7 ic þe ƿerfýrþnebe mið minum lapum to  
 þon ꝥ þe mon to ðomeſe<sup>10</sup> ƿecear. Liſ ðu nu ſorþam cƿiſt ꝥ  
 þu ƿerlælig ne ſie ꝥ þu nu næfſt þa hƿilenðlican arƿýrþneſſa 7  
 þa bliþneſſa þe þu ær hæfberſt. þonne ne eart<sup>11</sup> þu þeah un-  
 ƿerlælig. ſorþam þe þa unrotnegra. þe þu nu on eart. ſƿa ilce<sup>12</sup>  
 ofeſgaþ. ſƿa þu cƿiſt ꝥ þa bliſſa ær ðýðon. ƿenſt þu nu ꝥ þe  
 anum ƿýllic hƿeaprunſ. ƿillic<sup>12</sup> unrotneg on becumen. 7 nanum

º Boet. lib. ii. proſa 3.—Tum ego, ſpecioſa quidem, &c.

<sup>1</sup> Cott. naleſ.

<sup>2</sup> Cott. ſetter.

<sup>3</sup> Bod. ƿlt.

<sup>4</sup> Cott. naleſ.

<sup>5</sup> Bod. me.

<sup>6</sup> Cott. atellan.

<sup>7</sup> Cott. ƿeonen.

<sup>8</sup> Cott. cuþe.

<sup>9</sup> Bod. me.

<sup>10</sup> Cott. neapſ.

<sup>11</sup> Bod. ælce.

<sup>12</sup> Cott. bellecu hƿeaprunſ  
 7 þilicu.

with us ? in what have we offended thee ? Indeed thou wast desirous of us, not we of thee ! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldst *have sought from* him. Thou sayest that we have betrayed thee ; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt : we wait for thine answer.

## CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty ; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again : It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldst despair : I would rather that thou wert ashamed of such error ; for he who despairs is distracted ; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day ; if thou wilt now reckon all the enjoyments against the sorrows ; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed ; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known ; and soener than thou knewest my discipline and my manners : and I taught thee young such wisdom as is to many other older minds denied : and improved thee with mine instructions, until thou wert chosen a judge ? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy : for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oprum mode ꝥealc ne onbecome. ne ær þe. ne æfter þe :—  
 Oþþe penȝt þu ꝥ ꝥ on ænigum menniscum mode mæge auht  
 fætræðlice<sup>1</sup> beon buton hƿearfunȝa. oþþe ȝif hit on ænezum—  
 men ænige hƿile fætrlice punaþ. ȝe ðeaþ hit hƿu aƿrreþ<sup>1</sup> ꝥ  
 hit beon ne mæȝ þær hit ær ƿær. Ðƿæt ȝynðon ða ƿopulð  
 fælþa oþþer buton ðeaþer tacnunȝ. forþam ȝe ðeaþ ne cymð  
 to nanum opprum ȝingum butan ꝥ he ꝥ liȝ aȝȝrre.<sup>2</sup> ȝƿa eac þa  
 ƿopulð fælþa cumað to þam<sup>3</sup> Mode to þam þæt hi hit benman  
 þær þe him leofart biþ ȝiffe ƿopulðe. ꝥ beoþ þonne þonne hi e  
 him framȝeritaþ. Geȝege. la Mode. hƿæþer þe betere ðince. nu  
 nauht ƿopulðrice<sup>4</sup> færtet ȝ unhƿearfienðer beon ne mæȝ.  
 hƿæþer þe þu hȝ forȝeo. ȝ þiner aȝener þoncer hi forlete  
 buton ȝape. þe þu ȝebide hƿonne hi þe forȝienðne forletan :.

CAPUT IX.<sup>p</sup>

ÐA onȝan ȝe ȝirðom ȝinȝan and ȝiððode ður. Ðonne ȝeo  
 ȝunne on haðrum heofone beohtort ȝcineþ. þonne aðeoȝtruaþ  
 ealle ȝeoƿnan. forþam ðe heora beohtner ne beoð nan  
 beohtner for hipe. Ðonne ȝmȝlte blaþer ȝuþan ȝertan ȝinð.  
 þonne ȝeaȝaþ ȝriþe hƿaþe felder bloȝman. ac ðonne ȝe ȝearca  
 ȝinð cȝmþ noȝþan eartan. þonne toȝeoƿp he ȝriþe hƿaþe þære  
 noȝan plite. ȝƿa oȝt þone to ȝmȝlton ȝæ ðær noȝþan ȝinðer  
 ȝȝt onȝȝneþ. Eala ꝥ nan ƿuht nȝ færtet ȝtonðenðer ȝeoȝcer a  
 ȝunienðe on ƿopulðe :.

CAPUT X.<sup>a</sup>

ÐA cƿæþ Boetiur. Eala ȝirðom. þu þe eart modur<sup>5</sup> eallra  
 mæȝena. ne mæȝ ic na ȝiȝceþan ne andȝaciȝan ꝥ þe<sup>6</sup> þu me  
 ær ȝæbert. forþon þe hit iȝ eall ȝoþ forþam ic nu hæbbe  
 onȝiten ꝥ þa mine fælþa ȝ ȝeo opȝoȝner. ðe ic ær penðe ꝥ  
 ȝefælþa beon ȝceolðan. nane fælþa ne ȝint. forðam he ȝƿa  
 hƿæðlice ȝeriteþ. ac ꝥ me hæfþ eallra ȝriþoȝt ȝebneþeþ þonne  
 ic ȝmbe ȝealc ȝmealcort þence. ꝥ ic nu ȝƿeotole onȝiten hæbbe.  
 ꝥ þæt iȝ ȝeo mærtet unȝælð on þȝ andƿearðan life. ꝥ mon  
 æneȝt ȝeoþe<sup>7</sup> ȝefælȝ. ȝ æfter þam unȝefælȝ. Ða andȝoȝeþe  
 ȝe ȝirðom ȝ ȝeo Geȝceaðȝrner ȝ cƿæþ. Ne meaht þu no mið

<sup>p</sup> Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

<sup>a</sup> Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

<sup>1</sup> Cott. aȝeƿpeð.

<sup>2</sup> Cott. aȝeƿpe.

<sup>3</sup> Cott. to þon.

<sup>4</sup> Cott. nan

ƿuht ƿopulðrice.

<sup>5</sup> Cott. modor.

<sup>6</sup> Cott. andȝaciȝan þær þe.

<sup>7</sup> Cott. ȝȝ.



happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

#### CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

#### CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ȝoƿe ȝetælan þine wýrð anð þine ȝeræla ſƿa ſƿa þu ƿenſt. for  
 þam leaſum unȝerælpum<sup>1</sup> þe ðu þroƿaſt. hit iſ leaſung ꝥ þu  
 ƿenſt þæt þu ȝeo unȝeræliȝ: . Ac ȝif ðe nu ꝥ ſƿa ſƿiþe  
 ȝeðnefeð ȝ ȝeunƿoƿeð hæfþ. ꝥ te þu forlure þa leaſan ȝe-  
 ræla. þonne mæg ic ðe openlice ȝeƿeccan. ꝥ þu ſƿutole  
 onȝiſt þæt te þu ȝit hæfſt þone mæſtan ðæl þinra<sup>2</sup> ȝeræla  
 þe þu ær hæfdeſt: . Seȝe me nu hƿæþer þu mið rihte mæȝe  
 ȝeorian<sup>3</sup> þina unȝeræla. ſƿelce þu eallunga hæbbe forlopen þina  
 ȝeræla. ac þu hæfſt ȝit ȝerunð ȝehealdeſen eall ꝥ ðeornwýrðoſte  
 þæt te þu þe beoſoȝoð hæfdeſt: . Du miht þu þonne mænan  
 ꝥ wýrre ȝ ꝥ laþne. nu þu ꝥ leofne hæfſt ȝehealdeſen: . Ðræt  
 þu ƿaſt ꝥ ȝeo ðuȝuþ ealleſ moncýnneſ. ȝ þe ȝe mæſta ƿeoſþ-  
 riƿe. ȝit leoraþ. ꝥ iſ Simmachuſ þin ſƿeoſ.<sup>4</sup> Ðræt he iſ ȝit  
 hal ȝ ȝerunð. ȝ hæfþ ælceſ ȝoðeſ ȝenoh. forþon ic ƿat ꝥ þu  
 naht<sup>5</sup> ne forſlaƿoðeſt ꝥ þu þin æȝen ƿeoſh for hine ne ȝeal-  
 deſt. ȝif þu hine ȝeape on hƿilcum eaſfoſum. forþam ȝe ƿeſ  
 iſ ſƿiðomeſ ȝ Lræſta full. ȝ ȝenog oſſoſoȝ nu ȝit ælceſ  
 eoſþliceſ eȝeſ. ȝe iſ ſƿiþe ſaſiȝ for þinum eaſfoſum ȝ for  
 þinum ƿræciſe: . Du ne leoraþ þin ƿif eac. þæſ ilcan Sim-  
 machuſe<sup>6</sup> ðohteſ. ȝ ȝio iſ ſƿiþe ƿel ȝeſað ȝ ſƿiþe ȝemetfæſt.  
 ȝeo hæfð ealle oþru ƿif oſeſþunȝen mið clænneſſe. eall heore  
 ȝoð ic ðe mæg mið feaum ƿoſðum aſſecan. ꝥ iſ ꝥ heo iſ on  
 eallum þearum hieſe fæðeſ ȝeliç. ȝeo hioſa nu þe. þe anum.  
 forþam ðe hio nanƿuht elleſ ne luſað butan þe. ælceſ ȝoðeſ  
 heo hæfþ ȝenoh on þiſ andƿeaſðan liſe. ac heo hit hæfþ  
 eall forſeƿen oſeſ þe anne.<sup>7</sup> eall heo hit onȝcunaþ. for-  
 þam þe heo þe ænne næfþ. þæſ aneſ hƿe iſ nu ƿana. for  
 þinſe æſƿeaſðneſſe heore ƿincð eall nauht<sup>8</sup> ꝥ heo hæfþ. for-  
 þam heo iſ for þinum luſum cƿinoð<sup>9</sup> ȝ fulneah ðeað for  
 teapum ȝ for unƿoſneſſe: . Ðræt ƿille þe cƿeþan be þinum  
 cƿam<sup>10</sup> ſunum. þa ſint ealðoſmen ȝ ȝeƿeahteſaſ. on þam iſ  
 ſƿiotoſ ȝio ȝifu ȝ ealla þa ðuȝuþa hioſa fæðeſ ȝ heoſa eoſðſan<sup>11</sup>  
 fæðeſ. ſƿa ſƿa ȝeonge<sup>12</sup> men maȝon ȝeliçoſte beon ealðum  
 monnum. Ðý ic ƿunðriȝe hƿi þu ne mæȝe onȝitan þæt þu eaſt  
 nu ȝit ſƿiþe ȝeſeliȝ. nu þu ȝit hioſoſt anð eaſt hal: . Ðræt  
 þæt iſ ȝio meſte æſ ðeaðlicra manna þæt hie libban anð ſien  
 hale. ȝ þu hæfſt nu ȝet to eacan eall ꝥ ic þe æſ tealde: .  
 Ðræt ic ƿat ꝥ ꝥ iſ ȝit ðeornwýrðne þonne monneſ liſ. forþam  
 manegum men iſ leofne ðæt he æſ reſf ſƿelte æſ he ȝeſeo hƿi

<sup>1</sup> Cott. unȝerælpum.    <sup>2</sup> Cott. þara.    <sup>3</sup> Cott. ſƿoſtan.    <sup>4</sup> Cott. ſƿeoſ.  
<sup>5</sup> Cott. auht.    <sup>6</sup> Cott. Simacheſ.    <sup>7</sup> Cott. ænne.    <sup>8</sup> Cott. noht.  
<sup>9</sup> Cott. oſmoð.    <sup>10</sup> Cott. cƿæm.    <sup>11</sup> Cott. elðſan.    <sup>12</sup> Cott. ȝeunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with fears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

piſ 7 hiſ beapn ſpeltende: . Ac hwi tilaſt<sup>1</sup> þu þonne to  
 wepenne buton andweorce: . Ne meaht þu nu ȝit þinne wýrde  
 nauht oppitan ne þin lif no ȝetælan. ne eaft þu no eallunga  
 to nauhte ȝebon ſwa ſwa þu penſt. niſ þe nu ȝit nan una-  
 bepenblic hroc ȝetenge. forþam þe þin ancoſ<sup>2</sup> iſ ȝit on eor-  
 þan fæſt. ðæt ſint ða ealþowmen. ðe we ær ýmbe ſwæcon. þa  
 þe ne lætaþ ȝeoſtrowian be þiſ andweorðan life. 7 eft þina  
 aȝna trowa. 7 reo ȝodcunðe luſu. 7 re tohopa. þa heo þe ne  
 lætaþ ȝeoſtrowian be þam ecan life. Ða andſporode þæt unroce  
 Moð 7 cwæþ. Eala wæran þa ancraſ ſwa trowe<sup>3</sup> 7 ſwa þurh-  
 puniende ȝe for Gode ȝe for worulde. ſwa ſwa þu reȝt. þonne  
 mihte we miccle wý eþ<sup>4</sup> ȝeſolhan ſwa hwæt earfoſneſſa ſwa uſ on  
 become. eall hie uſ wýncað wý leohtſan ða hwile þe þa ancraſ<sup>5</sup>  
 fæſte beoþ. ac þu miht þeah onȝiton hu þa mine<sup>6</sup> fælſa and-  
 re min weorðſcipe heſ for worulde iſ oncerped: .

CAPUT XI.<sup>7</sup>

§ I. ÐA andſporode re Wiſdom 7 re Lerceaðwýrter 7 cwæþ.  
 Ic wene þeah þæt ic hwæt hwezanungeſ<sup>7</sup> þe upahofe of þære un-  
 rocnere 7 fulneah ȝebrohte æt ðam ilcan weorðſcipe ðe þu  
 ær hæfdeſt. buton þu ȝit to full iſ þær þe þe læſeð<sup>8</sup> iſ. þæt þe  
 for wý platige. Ac ic ne mæg adweoðan<sup>9</sup> þine weorunga for þam  
 lýtlan þe þu worlune. forþam þu ſimle mið wepe 7 mið un-  
 rocnere mænſt ȝif þe ænre willan wana bið. ðeah hit lýtler  
 hwæt re. Ðra wæs æfre on ðiſ andweorðan life. oþþe hwa iſ nu.  
 oððe hwa wýrð ȝet æfter uſ on þiſre worulde. þæt him nanwýht  
 wið hiſ willan ne re. ne lýtler ne miceler. Swiðe neareſe ſent<sup>10</sup>  
 7 ſwiðe heanlice<sup>11</sup> þa menniſcan ȝefælſa. forþam oþer trowa.  
 oððe hie næfre to nanum men ne becomað. oððe hi wæs  
 næfre fæſtlice ne þurhwunaþ weſca weſce hi ær to coman.  
 Ðæt ic wille heſ be æftan weotolow ȝeſecean. we witon þæt  
 wume mæȝon habban ælles woruld pelan ȝenog.<sup>12</sup> ac hi habbað  
 þeah weame wæs pelan. ȝif hi ne beoð ſwa æðele on ȝeþýrdum  
 ſwa hi woldon: . Sume beoþ wið æðele 7 wiðſcipe on heora  
 ȝeþýrdum. ac hi beoþ mið wæble 7 mið heſe<sup>13</sup> ofwýrte 7

<sup>7</sup> Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

<sup>1</sup> Cott. tolaſt. <sup>2</sup> Cott. forþon þin ancoſ. <sup>3</sup> Bod. wume. <sup>4</sup> Cott.  
 ied. <sup>5</sup> Cott. oncwæþ. <sup>6</sup> Cott. mina. <sup>7</sup> Cott. hwæt hweganungeſ.  
<sup>8</sup> Cott. alýſeð. <sup>9</sup> Cott. adweoðan. <sup>10</sup> Cott. neapra ſint. <sup>11</sup> Cott.  
 heanlice. <sup>12</sup> Cott. þæt monȝe habbað ælles woruld willan ȝenog. <sup>13</sup> Cott.  
 hænſe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toolest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

## CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

geunrotrode. ꝥ him pæpe leofne ꝥ hi pæpan unæpele þonne  
 ſpa earne. gif hit on heora anpealde pæpe: . Manege beoþ  
 þeah ægþer ge full æpele ge full pelige. ⁊ beoþ þeah full  
 unrote. þonne hi oþer tpega oððe wiſ habbaþ him gemæc. oþþe  
 him gemece nabbaþ: .<sup>1</sup> Manege habbaþ genoz geſællice<sup>2</sup> ge-  
 riſoð. ac for bearnleſte. eallne þone pelan ðe hi zegaderigaþ  
 hi læfað<sup>3</sup> fræmðum to brucanne. and hi beoþ forþam un-  
 rote: . Sume habbað bearn genoze. ac ða beoþ hþilum unhale.  
 oþþe yfele ⁊ unpeorþ. oððe hþaþe geſapaþ. ꝥ ða elþan for-  
 þam gnonriap ealle heora worulð: . Forþam ne mæg nan mon  
 on þiſſe andþearðan liſe eallunga gepað beon wiþ hiſ wýrð. þeah  
 he nu nanpuht ealles næbbe ýmbe to forgiennne. ꝥ him mæg  
 to forze. ðæt he nat hþæt him topeaþ biþ. hþæþer þe goð þe  
 ýfel. þon ma þe þu wiſteſt ⁊ eac þæt ꝥ he þonne geſællice  
 briýcþ. he onðræt ꝥ he ſcýle forlætan. Getæc me nu ſumne  
 mann þara þe ðe geſæleſort þince. ⁊ on hiſ ſelfwille ſy wiþort  
 geſiten. ic þe geſecce ſwiþe hþaþe ꝥ ðu ongiſte ꝥ he biþ for  
 ſwiþe lytlum þingum oft ſwiþe ungemetlice gebræfed. gif him  
 æniþ puht bið wiþ hiſ willan. oþþe wiþ hiſ geſunan. þeah hit nu  
 lýtleſ hþæt ſeo buton he to ælcum men mæge gebeacnian ꝥ  
 he inne on<sup>4</sup> hiſ willan: . Funderum lýtel mæg gebon þone  
 eallra geſælſeſtan mon heſ for<sup>5</sup> worulðe. ꝥ he penþ þæt hiſ  
 geſælþa ſien oððe ſwiþe gepanode oððe mið ealle forloſene: .  
 Ðu penſt nu ꝥ þu ſeo ſwiþe ungeſæliz. ⁊ ic wæt ꝥ manegum  
 men ðuhte ꝥ he pæpe to heoronum aþafen gif he æniþne<sup>6</sup> ðæl  
 hæfðe þara þinra geſælþa þe ðu nu get hæfſt: .<sup>7</sup> Ge ſur-  
 þum ſeo ſcop þe þu nu on hæft eart. ⁊ þu cwiſt ꝥ þin wæc-  
 ſcop gý heo iſ þam monnum eþel þe wæp on geborene wæpan.  
 ⁊ eac þam ðe heora willum wæp on earðigaþ: . Ne nanpuht  
 ne býð ýfel. ær mon wene ꝥ hit ýfel ſeo. ⁊ þeah hit nu heſiþ  
 ſeo and wiþerweaþ. þeah hit biþ geſælþ gif hit mon luflice  
 deð and geðýðlice aſæfnþ: . Feaþa ſient to þam geſceaðwiþe.  
 gif he wýrþ on ungeſýlðe. ꝥ he ne wilniþe<sup>8</sup> þiſ hiſ ſælþa weorþan  
 onpende: . Wiþ ſwiþe mænige biſeþneſſe iſ gemengeð ſeo  
 ſwetneſ þiſſe worulðe. þeah heo hþam wýnnum<sup>9</sup> ðýnce. ne mæg  
 he hie no habban<sup>10</sup> gif heo hime fleon onginþ: . Ðu ne iſ hit  
 þær ſwiþe ſweotol hu hþerlice þaſ worulðſælþa ſint. nu hi ne

<sup>1</sup> Cott. nabbað oðþe him gemæc oðþe gemece nabbað. <sup>2</sup> Cott. geſællice. <sup>3</sup> Bod. lætað. <sup>4</sup> Bod. unteope. <sup>5</sup> Cott. gebecnan ꝥ he ſeþne on. <sup>6</sup> Cott. on. <sup>7</sup> Bod. ænne. <sup>8</sup> Cott. gehæft. <sup>9</sup> Bod. heſilniþe. <sup>10</sup> Cott. wýnnum. <sup>11</sup> Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent where he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone earman gefýllan. forþam he rimle pilnað hƿær hƿuxu<sup>1</sup> ƿær þe he þonne nært. ne hie þam gefýlðegum 7 þam gemetfærtum rimble ne puniaþ :.

§ II.\* Ðri ſece ge þonne ýmbutan eop þa zerælp̃a ðe ge on innan eop<sup>2</sup> habbaþ þurh þa goðeundan miht zeret :. Ac ge nýton hƿæt ge ðop. ge rint on zebpolan :. Ac ic eop mæg mid feapum forðum zerewan<sup>3</sup> hƿæt ge hƿof iſ eallra zerælp̃a ƿiþ ƿær ic ƿat þu ƿilt hƿian þon ær þe þu hine onziter<sup>4</sup> ꝥ iſ þonne goð :.<sup>4</sup> Miht þu nu onzitan hƿæþer þu auht þe deopſýrþre habbe þonne ðe ſýlne :. Ic pene þeah ꝥ þu ƿille cƿeþan ꝥ þu nauht deopſýrþre næbbe. Ic ƿat ƿiſ þu nu hæfðe<sup>5</sup> fullne anſeald ðineſ ſelfes. ðonne hæfðert ðu hƿæt hƿega<sup>6</sup> on þe ſelfum ðær þe ðu næfre þinum ƿillum alætan ƿolbert.<sup>7</sup> ne geo ƿýrð þe on zenuman ne mihte :. Forðam ic ðe minðgize ꝥ þu onzite ðætte nan zerælp̃ nſ on þiſſe andƿearðan liſe. Ac onzert þæt nauht nſ betere on þiſſe andƿearðum liſe. þonne geo zerceadſiſes. forþam þe heo þurh nan ðing ne mæg þam men loſian. for þý iſ betere þæt feoh þæt te næfre loſian ne mæg. þonne ꝥ þe mæg 7 ſceal. Ðu ne iſ þe nu zenoh ſƿeotole zeræb þæt geo ƿýrð þe ne mæg nane zerælp̃a fellan. forþam þe æzþer iſ unfært ge geo ƿýrð ge geo zerælp̃. forþam rint ſiþe teþre 7 ſiþe hneorende þaſ zerælp̃a :. Ðræt ælc ƿapa þe þaſ ƿopulð zerælp̃a hæfþ. oþer tpega oþþe he ƿat þæt he him ſnomƿearðe beop. oððe he hit nat. ƿiſ he hit þonne nat. hƿelce zerælp̃a hæfþ he æt þam pelan. ƿiſ he biþ ſƿa ðýrſ 7 ſƿa unzerſiſ.<sup>8</sup> ꝥ he þæt ƿitan ne mæg. ƿiſ he hit ðonne ƿat. þonne onðræt he him ꝥ heo loſian 7 eac geara ƿat ꝥ he hi alætan ſceal. Ðe ſingala ege ne læt nænne<sup>9</sup> mon zeræliſne beon :. Liſ þonne hƿa ne neþ hƿæþer he þa zerælp̃a hæbbe. þe he nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beop for lýtla rælp̃a. oððe nane. þæt mon ſƿa eaþe forlætan mæg :. Ic pene nu ꝥ ic þe hæfðe ær zenoz ſƿeotole zereht be manegum tacnum ꝥ te monna ſapla rint undeaplice 7 ece.<sup>10</sup> 7 ꝥ iſ zenoz ſƿeotol ꝥ te nanne mon ðær tpeogan ne þearf ꝥ ealle men zeendiaþ on þam ðeape. 7 eac heora pelan. þý ic punðrige hƿi men ſien ſƿa unzerceadſiſe ꝥ hie penan ꝥ þiſ andƿearðe liſ mæge þone monnan ðon zeræliſne þa hƿile þe he leorað. þonne

\* Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

<sup>1</sup> Bod. hƿæt hƿeg.

<sup>2</sup> Cott. 10p.

<sup>3</sup> Cott. zerſeccan.

<sup>4</sup> Bod.

onzert þe iſ þone goð.

<sup>5</sup> Bod. næfðert.

<sup>6</sup> Cott. hƿuxu.

<sup>7</sup> Cott.

molbert. <sup>8</sup> Cott. unſiſ.

<sup>9</sup> Bod. none.

<sup>10</sup> Cott. undeaplice 7 eca.



worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne<sup>1</sup> geboð. þæt þe  
geþiflice witon unrim ðara monna þe ða ecan gefælda sohtan  
nallað ðurh þæt an þæt hi wilmobon ðær lichomlican deaðes. ac  
eac manegra farlicra wita hie gefilmobon wið ðan ecan life. þæt  
wæron ealle þa haligan Martýnar :

CAPUT XII.<sup>4</sup>

ÐA ongan se Wifdom gliorian. ⁊ geobðode þur. ecte þæt  
rpell mid leoþe. þæt he ær wæbe ⁊ cwæþ. Se þe wille fært huf  
timbrian. ne sceall he hit no settan upon þone hehtan cnol.  
⁊ se ðe wille godcundne Wifdom recan. ne mæg he hine wif  
ofermetta. ⁊ eft se þe wille fært huf timbrian. ne sette he hit  
on sonðbeorþas. swa eac gif þu Wifdom timbrian wille. ne sette  
ðu hine uppan þa wirtunga. forðam swa swa wigenbe sonð þonne  
nen wylzþ. swa wylzþ seo wirtung þa dreogenðan pelan þur  
midðanwearðes. forðam hio hiora wimle bið wurtegeu ne mæg  
huf naht lange stanðan on ðam hean munte. gif hit full un-  
gemetlic winð gestent. næft þæt þæt te on ðam wigenðan wonde  
stent for wiflicum wene. swa eac þæt mennurce Moð bið un-  
dereten ⁊ awegeð of huf stede. þonne hit se winð wrongra ge-  
wincas awyrð. oððe se nen ungemetlicer ymbhozan. Ac se  
þe wille habban þa ecan gefælda. he sceal fleon þone fneccan  
wite þur midðanwearðes. ⁊ timbrian þæt huf Moðes on þam  
færtan stane eadmetta. forþam ðe Ewige earðað on wære bene  
eabmobeþe. ⁊ on þam gemurde Wifdome. forþam wimle se  
wif mon eall huf lif læt on gefean unonwenðlice ⁊ onwroþ.  
þonne he forwif ægðes ge þas eorþlican god ge eac þa wif. ⁊  
hopað to þam toweardam. þæt winð þa ecan. forþam ðe God.  
hine gehelt æghwonan. winðlice wunende. on huf Moðes ge-  
fælpum. deah þe se winð. þara eawora. ⁊ seo winðale gemen.  
þurra woruld sefa. him onblafe :

CAPUT XIII.<sup>5</sup>

ÐA se Wifdom þa ⁊ seo Gewearður þur leoð þur awunzen  
hæfðon. ða ongan he eft recgan<sup>2</sup> rpell ⁊ þur cwæþ. Me ðincþ  
nu þæt wit mægen smealicos fneccan ⁊ biogolran worðum. for-  
þam ic onwite þæt min lar hwæt hwuðu inweð on þin onwite. ⁊

<sup>1</sup> Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

<sup>2</sup> Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

<sup>3</sup> Bod. eapm. <sup>4</sup> Cott. recgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

## CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

## CHAPTER XIII.

• WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu zenoh þel unberſtenſt ꝥ ic þe to ſpnece. Læðenc nu hƿæt  
 þineſ agneſ ƿeo ealra þiſſa ƿopuþ æhta ꝓ ƿelena. oððe hƿæt  
 þu þær on aƿe unanberſgileſ. ƿiſ þu him ſceaðſiſlice<sup>1</sup> æfter-  
 ſpƿaſt. Ðƿæt hæfſt ðu æt þam ƿiſum þe ðu criſt ꝥ ƿeo ƿýrð  
 eop ƿiſe. and æt þam ƿelum.<sup>2</sup> ðeah hi nu ece ƿæron. Seƿe<sup>3</sup> me  
 nu hƿæþeſ ƿe þin ƿela ðineſ þanceſ ſƿa ðeope ƿeo þe ƿoſ hiſ  
 aƿenpe ƿecýnde. hƿæþeſ ic ðe ſecge þeah ꝥ hit iſ of hiſ aƿenpe  
 ƿecýnde naſ of þinne. ƿiſ hit þonne hiſ aƿenpe ƿecýnde iſ naſ  
 of ðinne. hƿi eaſt ðu þonne a þý beteſa ƿoſ hiſ ƿoðe.<sup>4</sup> Seƿe  
 me nu hƿæt hiſ þe ðeopſt<sup>5</sup> þince. hƿæþeſ þe ƿoþ þe hƿæt ic  
 ƿæt þeah ƿoþ. Ac þeah hit nu ƿoþ<sup>6</sup> ƿeo ꝓ ðeope.<sup>7</sup> þeah biþ  
 hliſeadigra ꝓ leoppenðra ſe ðe hit ſelþ. ðonne ſe þe hit ƿaðeſaþ  
 ꝓ on oþrum ƿeaſaþ. ƿe eac þa ƿelan beoþ hliſeadigra ꝓ  
 leoſtælra þonne þonne hie mon ſelþ. þonne hie beon þonne  
 hi mon ƿaðſaþ ꝓ healt.<sup>8</sup> Ðƿæt ƿeo ƿitunƿ ƿeðeſ heope ƿit-  
 ſeſaſ laþe æƿeſ ƿe Lode ƿe monnum. ꝓ þa cýta ƿeðoþ þa  
 ſimle leoſ tæle ꝓ hliſeadige ꝓ ƿeoþe æƿeſ ƿe Lode ƿe mon-  
 num ðe hie luſiaþ. Nu ꝥ ƿeoþ þonne æƿeſ ne mæg beon ƿe  
 m'þ þam ðe hit ſelð ƿe mið þam þe hit numþ.<sup>9</sup> nu iſ ƿoþþæm  
 ælc ƿeoþ beteſe ꝓ ðeopſſiþne ƿeſealþ þonne ƿehealðen. Luf nu  
 eall þiſeſ miððaneapðeſ ƿela come to anum men. hu ne ƿæron  
 þonne ealle oþre men ƿæðlan butan anum.<sup>10</sup> Lenoh ſƿeotol  
 ðæt iſ. ꝥ te ƿoþ ƿoþ ꝓ ƿoþ hliſa ælceſ monneſ biþ beteſa ꝓ  
 ðeopra.<sup>11</sup> þonne æniƿ ƿela. hƿæt ꝥ ƿoþð ƿeſýlþ eallra<sup>12</sup> þara  
 eaſan þe hit ƿeheſþ. ꝓ ne biþ þeah no ðý læſſe mið þam þe hit  
 ſƿiſeþ. hiſ heortan ðiegeleſeſ hit ƿeopenað.<sup>13</sup> ꝓ þæſ oðreſ  
 heortan belocene<sup>14</sup> hit þurhſæſþ. ꝓ on þam ſæſelðe þær be-  
 tƿýx ne bið hit no ƿeſanod. ne mæg hit mon mið ſƿeopðe  
 oſſiean. ne mið ƿape ƿebindan. ne hit næſſe ne acſið. Ac þa  
 eoppe ſelan. þeah hi ealne ƿeƿ eoppe ſin.<sup>15</sup> ne þince eop no þý  
 ƿaþoþ<sup>16</sup> heopa zenoh. ꝓ þeah ƿe hie þonne oþrum monnum  
 ſellan ne mazon. ƿe no þe ma mið þam heopa ƿæðla ꝓ heopa  
 ƿitunƿe ƿeſýllan. ðeah þu hie ſmale<sup>17</sup> toðæle ſƿa ðurt. ne  
 miht þu þeah ealle men emlice<sup>18</sup> mið ƿehealðan. ꝓ ðonne þu  
 ealle ƿeðælðe hæfſt. þonne biſt ðu ðe ſelþ ƿæðla. ſint þæt  
 ƿeſiſlice<sup>19</sup> ſelan þiſeſ miððangeapðeſ. ðonne hi nan m'þn fullice  
 habban ne mæg. ne hie nanne mon ƿepeliƿian ne mazon. buton

<sup>1</sup> Cott. ƿeſceaðſiſlice. <sup>2</sup> Cott. ſelan. <sup>3</sup> Cott. Seƿe. <sup>4</sup> Cott. ƿoðe.  
<sup>5</sup> Cott. ðeopſt. <sup>6</sup> Bod. ƿoþ. <sup>7</sup> Cott. ðeope. <sup>8</sup> Cott. hilt. <sup>9</sup> Cott mon  
 ſelð. <sup>10</sup> Cott buton him anum <sup>11</sup> Cott. ðeopra <sup>12</sup> Cott. ælceſ.  
<sup>13</sup> Bod iðelneſſe hit openað. <sup>14</sup> Cott. belocene <sup>15</sup> Cott. mið eop ſin.  
<sup>16</sup> Cott. hƿaþoþ. <sup>17</sup> Cott. ſƿa ſmeahce. <sup>18</sup> Cott emhlice. <sup>19</sup> Cott. ƿepelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne geþon to pæblan. Ðræþer<sup>1</sup> nu gímma plite eoppe eazan to him zetio. heora to punþrienne. ꝛa ic pæt þ̅ hie<sup>2</sup> doþ. hƿæt reo<sup>3</sup> duzuð þonne þær pliteꝛ þe on þam<sup>4</sup> gímmum bið. biþ heora næꝛ eoppe.<sup>5</sup> þý ic eom ꝛiþe ungemetlice ofpunþroð hƿi eop þince þæne ungerceaðƿíran gerceafte zoð<sup>6</sup> betere þonne eopeꝛ azen zoð. hƿi ze ꝛa ungemetlice punþrígen þara gímma. oððe ænizeꝛ þara deaðlicena ðínza ðe gerceaðƿírneꝛre næꝛþ. foꝛðam hie mið nanum ƿýhte ne maƿon geeapnizan þ̅ ze heora punþrígen. þeah hie Loðeꝛ gerceafte ƿien. ne ƿint hi no ƿiþ eop to metanne. foꝛþam þe oðer tƿeƿa oþþe hit nan zoð nƿ foꝛ eop ƿelfe. oððe þeah foꝛ lýtel zoð ƿiþ eop to metanne. to ꝛiþe þe heƿeꝛiaþ<sup>7</sup> uꝛ ƿelfe. þonne þe maꝛe þ̅ luꝛiaþ<sup>8</sup> þ̅ þe unðeꝛ uꝛ iꝛ on uꝛum<sup>9</sup> anƿealde. þonne uꝛ ƿelfe. oððe ðone Ðrihten ðe uꝛ gerceop. 7 uꝛ ealle ða zoð foꝛzeaf. Ðræþer ðe nu licízen<sup>10</sup> fægeꝛu lonð :

## CAPUT XIV. v

§ I. ÐA andƿoprobe þ̅ Moð þæne Geꝛceaðƿírneꝛre 7 cƿæð. Ðƿi ne ƿeolde me lician fægeꝛ lanð. hu ne iꝛ pæt ƿe fægeꝛepta ðæl Loðeꝛ gerceafte. ze full oft ƿe fægniap<sup>11</sup> i mýltre ƿæ. 7 eac punþriaþ þær pliteꝛ þæne ƿunnan anb þær monan 7 eallra þara ƿeoꝛpena. Ða andƿoprobe ƿe Ðiꝛðom anb reo Geꝛceaðƿíneꝛ þam Moðe 7 þuꝛ cƿæþ. Ðræc belimpp þe heora fægeꝛneꝛe.<sup>12</sup> hƿæþer<sup>13</sup> ðu ðurpe ƿilpan þ̅ heora fægeꝛneꝛ þin ƿie. neꝛe neꝛe. hu ne ƿaꝛt þu þ̅ þu heora nanne ne ƿeophteꝛt.<sup>14</sup> ac ƿiꝛ ðu ƿilpan ƿille. ƿilp Loðeꝛ. Ðræþer þu nu fægeꝛpa blortmæna fægnize on eaꝛtran ƿƿelce þu hie ƿeꝛcope. hƿæþer þu nu ƿƿelceꝛ auht ƿýncan mæge, oððe ƿeophteꝛ habbe. neꝛe neꝛe. ne ðo þu ꝛa.<sup>15</sup> hƿæþer hit nu ðineꝛ ƿeꝛealdeꝛ ƿie þ̅ ƿe hæꝛfeꝛt ƿie ꝛa ƿeliƿ on ƿæꝛtmum. hu ne pæt ic þ̅ hit iꝛ no þineꝛ ƿeꝛealdeꝛ. Ðƿi eaꝛt þu ðonne onæleð mið ꝛa iðele ƿeꝛean. oððe hƿi luꝛaꝛt ðu þa ƿƿemban zoð ꝛa ungemetlice. ƿƿelce hi ƿien þin aƿnu.<sup>16</sup> Ðenꝛt þu mæge reo ƿýꝛð þe geþon pæt þa þing ðine aƿene<sup>17</sup> ƿien þa þe heora aƿene<sup>18</sup> ƿeꝛcýnð þe ƿeþýðon<sup>19</sup> ƿƿembe. neꝛe neꝛe. nƿ hit no þe ƿeꝛcýnðe þ̅ te þu hi aƿe. ne him nƿ ƿeþýꝛðe þ̅ hi ðe folƿien. ac þa heoꝛencunðan þing þe ƿint<sup>20</sup> ƿe

v Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

<sup>1</sup> Bod. Ðræp. <sup>2</sup> Cott. hi. <sup>3</sup> Cott. ƿio. <sup>4</sup> Cott. þæm. <sup>5</sup> Cott. eopeꝛ. <sup>6</sup> Cott. zoð ƿeb. <sup>7</sup> Cott. heƿpað. <sup>8</sup> Cott. þ̅ ma luꝛiað. <sup>9</sup> Cott. uꝛum. <sup>10</sup> Cott. licien. <sup>11</sup> Cott. fægeniað. <sup>12</sup> Cott to hiopa fægeꝛneꝛra. <sup>13</sup> Bod. hƿæp. <sup>14</sup> Cott. nan ne ƿophteꝛt. <sup>15</sup> Cott. no ꝛa. <sup>16</sup> Bod. ƿen þine ƿeꝛt nu. <sup>17</sup> Cott. aƿnu. <sup>18</sup> Cott. aƿnu. <sup>19</sup> Bod. geþon. <sup>20</sup> Cott. ƿendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

#### CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næf þæf eorþlican. Ðaþ eorþlican wæstmæf ƿint ƿercean-  
 pene netenum<sup>1</sup> to anblifene. ƿ þa ƿopulb ƿelan ƿýnt ƿerceanpene  
 to biƿrice þam monnum þe beoþ neatenum<sup>2</sup> zelice. þ beoþ un-  
 rihtƿife ƿ unƿemetwæfte. to þam hu eac becumaf oƿtoft. Líf  
 þu þonne ðæt ƿemet habban ƿille. ƿ ða nýb ƿearfe ƿitan ƿille.  
 þonne if þæt mete ƿ ðrýnc ƿ clafar anb tof to ƿelcum  
 cƿæfte ƿelce þu cunne þ ðe if ƿacýnbe ƿ þ ðe if riht to  
 habbenne. Ðwelc ƿremu if ðe þ þæt þu ƿilnige þýfpa anbƿear-  
 bena ƿerælþa ofer ƿemet. þonne hie nafep<sup>3</sup> ne mægon ne þin  
 ƿehelpa. ne heopa ƿelfpa. On ƿiþe lýtlon hiepa hæfþ ƿeo ƿe-  
 cýnb ƿenoz. on ƿpa miclum heo hæfþ ƿenoz ƿpa þe æf ƿƿæcon.  
 Líf þu heope mape ƿeleft. ofer tƿeþa oððe hit þe beƿaf. oððe  
 hit þe þeah unƿýnnum biþ. oððe unƿeteþe.<sup>4</sup> oððe ƿƿecenlic eall  
 þ þu nu ofer ƿemet beft. Líf þu nu ofer ƿemet itft. oþþa  
 ðrincft. oððe clafa þe ma on hæft<sup>5</sup> þonne þu þurfe. ƿeo  
 oferfing<sup>6</sup> þe ƿurþ oþþe to ƿape oððe to ƿlættan. oþþe to un-  
 ƿerfenum. oþþe to ƿlio. Líf þu nu ƿenft þ te ƿunðorlicf  
 ƿerela<sup>7</sup> hƿelc ƿeorþmýnb ƿe. ðonne telle ic þa ƿeorþmýnb  
 þæm<sup>8</sup> ƿýrhtan þe hie ƿorhte. næf na þe.<sup>9</sup> ƿe ƿýrhta if Froð.  
 þæf cƿæft ic þæf hefge on. ƿenft þu þæt ƿeo menþio þinpa  
 monna þe mæge ðon ƿerælfne. neþe neþe. ac ƿif hie fýele ƿint  
 ðonne ƿint hie þe ƿleolicpan ƿ ƿerƿicnefulpan ƿe hæfþ þonne ƿe  
 næfþ.<sup>10</sup> ƿorþam fýele þeƿnaþ beoþ ƿýmle heopa hlaƿonbeþ ƿenð.  
 Líf hu þonne ƿobe beoþ ƿ hlaƿonb holbe ƿ unƿerfealbe hu ne  
 beoþ þ þonne heopa ƿobeþ. næf þineþ. hu miht þu þonne þe  
 aƿuan heopa ƿob. ƿif þu nu þæf ƿilft. hu ne ƿilft þu þonne  
 heopa ƿobeþ. næf þineþ :-

§ II.<sup>w</sup> Nu þe if ƿenoh openlice ƿecýþeb þæt te nan þapa  
 ƿoba þin nif. þe þe æf ýmbe ƿƿæcon. ƿ þu teohhobeft<sup>11</sup> þ hu  
 þine beon ƿeolban. Líf þonne þýfpe ƿopulbe ƿlíte ƿ þela to  
 ƿiluenne nif. hƿæt mupcnaft þu þonne æfter þam þe þu ƿor-  
 lene. oððe to hƿon ƿaƿnaft ðu þæf þe þu æf hæfþeþa.<sup>12</sup> ƿif hit  
 ƿæþeþ if. þ if of heopa aƿuan ƿecýnbe. næf of ðinum. heopa  
 ƿæþeþ hit if. næf þin. hƿæt ƿæƿnaft<sup>13</sup> þu þonne heopa ƿæþeþeþ.  
 hƿæt belupþ hu to þe. ne þu hit ne ƿerceanpe. ne hu þine aƿene  
 ne ƿenft. Líf hu nu ƿobe ƿint ƿ ƿæþeþe. þonne ƿæron hu ƿpa ƿe-

<sup>w</sup> Boet. lib. ii. prosa 5 — Ex quibus omnibus, &c.

<sup>1</sup> Cott. nytenum. <sup>2</sup> Cott. hroð neatum. <sup>3</sup> Cott. nafþep. <sup>4</sup> Cott. ungeteþe. <sup>5</sup> Cott. clape ma on heft. <sup>6</sup> Cott. ƿio oferfinc. <sup>7</sup> Cott. ƿerela. <sup>8</sup> Bod. þa. <sup>9</sup> Cott. neallþe þe. <sup>10</sup> Cott. anb lýtge þonne ƿint hu þe ƿleolicpan ƿ ƿerƿicnefulpan hæfþ þonne næfþ. <sup>11</sup> Cott. teoh-  
 hobeþ. <sup>12</sup> Cott. þæf hæft. <sup>13</sup> Bod. ƿaƿnaþ.



These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldst have the measure, and wouldst know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ſceapene. ⁊ ſwælce hi wolban beon þeah þu hi næfre nahteft. ⁊ eniſc ðu ꝥ hi aþe beorppýrþpan ſeon.<sup>1</sup> þe hi to þinre note ge- lænbe wæron. Ac forþam þe heora býrge men wariap. ⁊ hi him ſincap beore. forþam þu hi gaderiart ⁊ heliſc on þinum hoſbe. Þæt wiliart þu þonne ꝥ þu hæbbe æt ſwelcere geſæl- neſſe.<sup>2</sup> Leleſ<sup>3</sup> me nu ic hit ðe ſecge. næſt ðu þær nauht æt buton ꝥ þu tilart<sup>4</sup> wæle to flonne. ⁊ for þý gaderiart mare þonne þu ſurfe.<sup>5</sup> Ac ic wæt ðeah ſiþe gearne. ꝥ te eall ꝥ ic her ſiþece iſ wiþ þinum willan. Ac eorpa geſælpa ne ſint no ꝥ ge wenap þæt hi ſien. forþam ſe þe micel mæſe<sup>6</sup> ⁊ miſlic aȝan wile. he beſearf eac micel ſultumer. Se ealra cribe iſ ſiþe for þe mon geſýlun cweþ. þæt te wæ<sup>7</sup> micel beſurfon. þe micel aȝan willap. ⁊ þa ſurfon ſiþe lýtler. þe manan ne willap þonne genoxeſ. butan he wilwæn mið oferwinge hiora giterunga ge- fýllan. ꝥ hi næfre ne geboþ. Ic wæt ꝥ ge wenap þæt ge nan gecunbelice<sup>8</sup> god ne geſælpa on innan eop ſelfum nabbaþ.<sup>9</sup> for- þam ge hi ſecap butan eop to frembum geſceaftum. ſwa hit iſ miſhpeorfeþ ꝥ þæm men ðincþ. þeah he ſe godcunbelice ge- ſceadſiþ. ꝥ he on him ſelfum næbbe ſælpa genoxe. buton he mare gegaderuȝe þara ungerceabſigena geſcefta þonne he beſurfe. oððe him gemetlic ſeo. ⁊ þa ungerceabſigan neotena<sup>10</sup> ne wiliap nanef oþreſ ſeor.<sup>11</sup> ac wiðcþ him genox on þam þe hi binnan heora ægenre hýbe habbaþ to eacan þam ſoþre þe him gecýnbelic biþ. Þæt ge þonne þeah hweſthreȝa godcunbeliceſ on eopere ſaule habbaþ. þæt iſ anbýt. ⁊ gemýnb. anb ſe ge- ſceadſiþlica willa ꝥ hine þara treȝa lýſce. ſe þe þonne wæſ ðreo hæfþ. þonne hæfþ he hiſ ſceoppeneſ onlicneſſe ſwa forþ ſwa ſwa æneȝu geſceaft ſýrmeſt<sup>12</sup> mæȝ hieſe ſceppeneſ onlicneſſe hubban. Ac ge ſecap þære hean gecýnbe geſælpa anb heore ſeorþſcipe to þam niþerlicum ⁊ to ðam hpeorenblicum<sup>13</sup> ſin- gumi. Ac ge ne onȝitað hu micelne teonan ge boþ. Gode eorrum iſceppene. forþam þe he wolbe þæt te ealle men wæran ealra oþra<sup>14</sup> geſceafta wealdanþaſ. Ac ge unþerwiobaþ eoppe hehtan meſemneſſe unþer þa eallra nýpemeſtan geſceafta. ⁊ mið þam ge habbaþ gecyþeþ ꝥ te æfter eorrum aȝnum bome ge boþ eop ſelfe ſýrpan þonne eoppe aȝne<sup>15</sup> æhta. nu ge wenap ꝥ eoppe nauht<sup>16</sup> wean ſien eorpa geſælpa. ⁊ ceohhwaþ ꝥ eall eoppe

<sup>1</sup> Cott. aþý beorppan ſien. <sup>2</sup> Bod. gehcneſſe. <sup>3</sup> Bod. Leleſ. <sup>4</sup> Cott. tilart. <sup>5</sup> Cott. byrre. <sup>6</sup> Cott. mæſeſſe. <sup>7</sup> Bod. ꝥ þa þe <sup>8</sup> Cott. gecýn- belice. <sup>9</sup> Cott. næbbe. <sup>10</sup> Cott. neat. <sup>11</sup> Cott. ſior. <sup>12</sup> Bod. ſupemeſt. <sup>13</sup> Bod. hpeorenburn. <sup>14</sup> Cott. oþerra. <sup>15</sup> Cott. eorpa aȝne. <sup>16</sup> Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð ȝob rien ærnan<sup>1</sup> ȝe ſelſe. ꝥa hit eac ꝥýꝥ þonne ȝe ꝥa pillap : .

§ III.<sup>2</sup> Ðæſ mennſcan hƿer ȝecýnð iſ ꝥ̃ hi ðý anan ſeon<sup>3</sup> beforan eallum opum ȝerſeaftum. ðý hi hie ſelſe onȝiton hƿæt hie ſenb.<sup>4</sup> ȝ hƿonan hi ſenb.<sup>4</sup> ȝ þi hi ſenb<sup>5</sup> ꝥýꝥan þonne iſtenu. ꝥý hi nellap ƿitan hƿæt hi ſint. oððe hƿonan hi ſint. Ðam ncutum iſ ȝecýnðe ꝥ̃ hi nýton hƿæt hi ſenb.<sup>6</sup> Ac ꝥ̃ iſ þaꝥu monna unþenƿ þæt hi nýton hƿæt hie rien. Nu þa iſ ꝥꝥiþe ƿƿeotol þæt ȝe beuþ on ȝebpolan. þonne ȝe ƿenap ꝥ̃ ænȝ næȝ mið ȝnæmum ƿelum beon ȝeƿeoꝥþob. Líf hƿa nu biþ mið hƿelcum ƿelum ȝeƿeoꝥþob ȝ mið hƿelcum ðeoꝥꝥýꝥum alicum ȝeȝneƿob.<sup>7</sup> hu ne belumþ ꝥe ƿeoꝥꝥe ƿonne to þam ꝥc hine ȝeƿeoꝥðað. þæt iſ to heƿianne hƿene ƿiðlicor. Ne ðæt ne beoð on ꝥý ƿæȝeꝥne þæt mið elles hƿam ȝeƿenob biþ. þenþ þa ȝeƿenu ƿæȝu rien. þe hit mið ȝeƿenob bið. ȝif hit æƿ ƿeoꝥðlic ƿæſ ne biþ hit on ꝥý ƿæȝeꝥne. ƿite þu ƿoꝥꝥoþ ꝥ̃ min ȝnð ne ðenap þam þe hit ah. ƿræt ðu ƿaȝt nu ꝥ̃ ic þe ne loȝe ȝ eac ƿaȝt þæt þa ƿelan oft ðenap þam þe hie aȝan on minnefum ƿiaȝum. ȝ on þam ƿꝥiþoſt þæt te men ƿeoꝥðað ꝥa aȝahafene ƿuþ þam ƿelan. ꝥ̃ oft ȝe eallra ƿýꝥneſta ȝ ȝe eallra unƿeoꝥneſta mon ƿenþ ꝥ̃ he ȝie ealles ƿæȝ ƿelan ƿýꝥe ðe on ƿýꝥe populðe iſ ȝif he ƿite<sup>8</sup> hu he him tocuman mihte. Ðe þe icicle ƿelan hæſþ. he him onbƿæt monȝne ſeonb.<sup>9</sup> ȝif he eanne æhta næþe. ne þoꝥte he him nanne<sup>10</sup> onbƿæton. Líf þu nu ƿæȝe ƿeȝeƿenðe. ȝ hæƿeȝt micel ȝolb on þe. ȝ þu þonne become on þeoſ ƿeoale.<sup>11</sup> þonne ne ƿenðeȝt þu þe ðineȝ ƿeoȝe. ȝif ðu þonne ƿelceȝ nanƿuht næƿeȝt. þonne ne þoꝥteȝt ðu ðe nanƿuht onbƿæban. ac meahteȝt þe ȝan ȝinȝenbe þine ealban cƿiðe þe mon ȝeȝȝum ȝanȝ. þæt ȝe nacoba ƿeȝeƿenð him nanƿuht ne onbƿeðe. þonne ðu ðonne opꝥoꝥȝ ƿæȝe. ȝ ða ƿeoꝥaȝ ðe ƿrom ȝeƿiten ƿæƿon. þonne mihteȝt þu biȝmeȝian þaȝ anbƿeoȝian ƿelan. ȝ mihteȝt cƿeƿan. Ðala ꝥ̃ hit iſ ȝob ȝ ƿýꝥum ꝥ̃ mon micelne ƿelan aȝe.<sup>12</sup> nu ȝe næſpe ne ƿýꝥ opꝥoꝥȝ ðe hine unbepƿeþ :

<sup>2</sup> Boet. lib. ii. proſa 5.—*Humana quippe natura, &c.*

<sup>1</sup> Cott. biȝȝan. <sup>2</sup> Cott. ȝie. <sup>3</sup> Cott. rien. <sup>4</sup> Cott. rien. <sup>5</sup> Cott. ȝint. <sup>6</sup> Cott. rien. <sup>7</sup> Cott. ȝeoꝥob. <sup>8</sup> Cott. ƿýꝥe. <sup>9</sup> Cott. ȝynb. <sup>10</sup> Cott. nænne. <sup>11</sup> Cott. þeoſ ƿeoale. <sup>12</sup> Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the faked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

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## CAPUT XV.\*

ÐA seo Gerceabryner ða þiſ ſpell aſæb hæfþe. þa ongan heo ſingian ⁊ þiſ cſæþ. Eala hu geſæliſ ſeo ſorwe elb þaſ þiſer miſſan geapþeſ. þa ælcum men þuhte genoz on þære eorþan ſæſtmum. Næpon þa peliſe hamas. ne miſtlice ſſotmettas. ne þiuncas. ne ðioppſſſa hſæſla hi ne ſiſnþan. ſorþam hi þa ſit næpan. ne hio nanpuht ne geſapon. ne ne gehepbon. Ne gembon hie naner ſſſenluſter. buton ſiþe gemetlice þa ge-cſynþ beeban. ealne þeſ hi æton æne on bæſ anþ þ ſæſ to æſenner. Treopa ſæſtmas hi æton ⁊ ſſſſta. nalleſ ſcſiſ ſin hi ne þiuncan. ne nanne ſætan hi ne cuþon ſiþ huiſe menſan. ne ſeolocenſa hſæſla miþ miſtlicum bleoſum hi ne ſimbon. Ealne þeſ hi ſlepon ute on tſiopa ſceabum. hluteſſa pella ſæteſ hi þiuncon. ne geſeah nan ceſa ealaþ. ne ſepoþ. ne gehepþe non mon þa ſet nanne ſcſiþeſe. ne ſuþſon ſimbe nan geſeoht ſſſſecan. ne ſeo eorþe þa ſet beſmiten miþ ofſſeſeneſ monneſ bloþe. ne mon ſuþiðum geſunboþ. ne monn ne geſeah ða ſet ſſſel ſillenbe men. nænne ſeopſſſſe næſbon. ne hi non mon ne luſube. Eala þ ſuþe tiba nu ne mihtan ſeopþan ſſilce. Ac nu manna ſitſung iſ ſſa þſnnebe. ſſa þ ſſſ on þære helle. ſeo iſ on þam munte ðe Ætne hatte. on þam iexlanbe þe Sicilia hatte. ſe munt biþ ſumle ſſeſle þiſnenbe. ⁊ ealla þa neah ſtopa þæſ ſimbutan ſorþæſnþ. Eala hſæt ſe ſorſma ſitſene ſæſe. þe æſeſt þa eorþan ongan beſan æſteſ ſolbe. ⁊ æſteſ ſumum. ⁊ þa ſſſecnan ðeopſuþneſſa ſunbe ðe æſ behſþ þæſ ⁊ beheloþ miþ ðære eorþan:.

## CAPUT XVI.\*

§ I. ÐA ſe ſiſſom þa þiſ leoþ aſungen hæfþe. þa ongan he eſt ſpellian ⁊ þiſ cſæþ. Ðæt mæſ ic ðe nu mape ſecgan be þam ſeopſſſſe ⁊ be ðan anſealbe þiſſe ſopulbe. ſor þam anſealbe ge eop ſolbon ahebban up oþ ðone heoſen. ſiſ ge mihton.<sup>1</sup> þ iſ ſorþam þe ge ne gemunon ne eac ne onſtaþ þone heoſoncunþan anſealþ ⁊ þone ſeopſſſſe ſe iſ eoſer aſen. ⁊ þonan ge comon.<sup>2</sup> hſæt ſe eoſer pela þonne ⁊ ſe eoſer anſealþ þe ge nu ſeopſſſſe hataþ. ſiſ he becſmþ to þam eallaſa ſſſneſtan men. ⁊ to ðam þe hiſ ealſa unſeopſſort biþ. ſſa he nu ðſbe to þiſ ilcan ðeopſſe. ⁊ eac<sup>3</sup> æſ to Neþone

\* Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

\* Boet. lib. ii. proſa 6.—Quid autem de dignitatibus, &c.

<sup>1</sup> Cott. meahcen.      <sup>2</sup> Bod. noman.      <sup>3</sup> Cott. nu.

## CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

## CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heora gelicum. Ðu ne pile he þonne ðon gpa gpa hý ðýbon 7 git boþ. ealle<sup>1</sup> þa wicu þe him unbær beoð oððe æper on neaperte forplean 7 forþerexian gpa gpa fýrre liz ðeð ðrýne<sup>2</sup> hæp fælb. oððe eft se býrnenba fperl ðone munt bærnþ ðe se hacaþ Ætne. se 71 on þam ealonbe Sicilia. fpa onlice þam micelan flobe ðe zu on Noef ðazum pær. Ic pene þæt ðu mæge gemunan þ te eoppe eolþpan zu<sup>3</sup> Romana witan on Torcpinef ðazum pær oferwoban cýningef. for þur ofermettum. ðone cýnelican naman of Rome býrre æperet aþýbon. Onð eft gpa ilce þa heperohan. þe hu<sup>4</sup> æp utabwfon. hu polþon eft utabwfan for huora ofermettum. Ac hu ne mihtan. forþam þe se æfterþe anpealb þara heperogena þam Romanwum wutum git fýr licobe þonne se æppa ðara cýninga. Lir hit ðonne æppe gewupþ. gpa hit fwiðe fælb<sup>5</sup> ge- fýrþ. þæt se anpealb 7 se weopwcipe becume to zobum man anb to wum. hwæt biþ ðær þonne licwþþer buton þur zob 7 þur weopwcipe. þær zoban cýningef. naf ðær anpealber. forþam ðe se anpealb næppe ne biþ zob.<sup>6</sup> buton se zob<sup>7</sup> 7e þe hine hæbbe. fý<sup>8</sup> hit biþ ðær monnef zob<sup>9</sup> naf<sup>10</sup> ðær anpealber. gif se anpealb zob<sup>11</sup> biþ. forþam hit bið. þæt te nan man for þur rice ne cýmð to cwærtum 7 to meþerwefte. Ac for þur cwærtum 7 for þur meþerwefte he cýmþ to rice 7 to anpealbe. ðy ne biþ nan mon for þur anpealbe na þe berene. ac for þur cwærtum he beoþ zob<sup>12</sup> 7 he zob<sup>13</sup> biþ. 7 for þur cwærtum he bið anpealber weopþe. gif he þur weopþe biþ. Leornwþ forþam fýrbom. 7 þonne ge hine geþeornob hæbben. ne forþogwþ<sup>14</sup> hine þonne. Ðonne fcege ic eop buton ælcum tpeon. þ ge mazon wupþ hine becuman to anpealbe. þeah ge no þær anpealber ne wilmzan. Ne wupfon ge no hogwþ<sup>15</sup> on ðam anpealbe. ne him æfter þwungan. gif ge wure biþ 7 zobe. he pile folzian eop. þeah ge þur no ne wilmian. Ac fcege me nu hwæt eoreþ beowwþwefte þe 7 anpealb 7e. þe ge fwiþort ginnwþ. Ic wæt þeah þæt hit 7 þur anbweanþa liz 7 þer bworwmenþa þe þe æp ymbe fweacon :

§ II.<sup>a</sup> Cala hwæþer ge netelican<sup>16</sup> men onziton hwelc se þeala 7e. 7 se anpealb. 7 þa populb geþealþa.<sup>17</sup> ða rint eoppe hlafowbar

<sup>a</sup> Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

<sup>1</sup> Bod. eall. <sup>2</sup> Cott. leg ðeð ðrýne. <sup>3</sup> Cott. ealþpan go. <sup>4</sup> Cott. hme. <sup>5</sup> Cott. fælb. <sup>6</sup> Cott. zob. <sup>7</sup> Cott. zob. <sup>8</sup> Bod. þeah. <sup>9</sup> Cott. zob. <sup>10</sup> Cott. naf. <sup>11</sup> Cott. zob. <sup>12</sup> Cott. zob. <sup>13</sup> Cott. zob. <sup>14</sup> Cott. forþwefte. <sup>15</sup> Cott. hogwþ. <sup>16</sup> Cott. netelican. <sup>17</sup> Cott. fæalþa.



and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe wealbanðar. næf ge heopa. Læf ge nu gefaren hwelce  
 muƿ þæt wære hlaford ofer oþre mýr. 7 fettes him domar. 7  
 nibbe<sup>1</sup> hie æfter gefole. hu sunðerlic wolde eop þæt ƿincan. 7  
 hwelce cehhettunge ge wolbon þæf habban. and mið hwelcum  
 hleahtra ge wolbon beon arcyneð. hu micle mape 7 þonne þæf  
 monnef lichoma to metenne wið þ<sup>2</sup> Moð. þonne feo muƿ ƿið  
 þone mon. Ðwæt ge þonne mazon eape gefencan. gif ge hit ge-  
 opne ymbe fmeagan ƿillaþ 7 æftergyƿian. þ<sup>3</sup> nanre ƿuhte  
 lichoma ne beoð þonne feberia þonne þæf monnef. Ðam  
 mazon beƿian þa lærtan fleogan. 7 þa gnaettar mið ƿiþe  
 lýtlum ficefum him beƿiaþ. 7 eac þa fmalan ƿýrmar. þa ðone  
 mon ge innan ge uton ƿerþar.<sup>4</sup> 7 hwilum fulneah ðeabne ge-  
 boð. ge fupfum þeof lýtle loppe hine hwilum ðeabne gefeþ.  
 ƿƿilca ƿuhta him beƿiaþ æþer ge innan ge uton. On hwæm  
 mæg ænig man oþrum beƿian buton on hƿ lichoman. oððe  
 eft on heopa felum. þe ge hatar gefælpa. ne nan mon ne mæg  
 þam gefceapfian Moðe gefeƿian. ne him gebon þ<sup>5</sup> hit ne fe þ<sup>6</sup>  
 þ<sup>7</sup> hit biþ. Ðæt 7 ƿiþe ffeotol to ongytanne be fimum  
 Romanifcum æðelinge. fe þæf haten Libeƿur.<sup>8</sup> fe þæf to  
 manegum ƿitum geforht. forþam þe he nolde melbian on hƿ  
 gefeƿian þe mið him ffeƿebon<sup>9</sup> ymbe þone cýning þe hie ær  
 mið unfuhte gefunnen hæfðe.<sup>7</sup> þa he þa beforan þone gnaman  
 cýning zelæb þæf. 7 he hine het fecgan hwæt hƿ gefeƿian  
 ƿæron þe mið him ymbe ffeƿebon.<sup>8</sup> þa forþear he hƿ ægene  
 tungan. and ƿearp hine ðær mið on ðæt neþ foran. forþam  
 hit gefearð þ<sup>9</sup> ðam ƿifan men com to lofe and to ƿƿiðfice þ<sup>10</sup>  
 fe unfuhtfira cýning him teohhobe<sup>9</sup> to ƿita. Ðwæt 7 þ<sup>11</sup> þe ma  
 þ<sup>12</sup> ænig man mæge oþrum ðon. þat he ne mæge him ðon þ<sup>13</sup>  
 ilce. 7 gif he ne mæg. ofer man mæg. fe leornobon eac be  
 þam ƿælhwepan Bifubem. fe þæf on Ægyptum. þæf leob-  
 hatan gefuna þæf þ<sup>14</sup> he wolde ælcne cuman. ƿiþe aƿlice  
 underfon. 7 ƿiþe ƿƿæflice ƿið gebæƿian þonne he him æfæft  
 to com. Ac eft ær he him ffrom ceƿðe. he ffeolbe beon of-  
 flegen. 7 þa gefcybbe<sup>10</sup> hit þ<sup>15</sup> Enculer Iober funu com to him.  
 þa wolde he ðon ymbe hine fpa fpa he ymbe manigne cuman  
 ær ðýðe. wolde hine aþnencan on þære ea þe Nilu hadde. þa  
 ƿearp he ffeƿenra 7 aþnente hine. ƿiþe ƿýhte be Loðer  
 ðome. fpa fpa he manigne oðerne ær ðýðe. Ðwæt eac Regulu.  
 fe forfemæra heƿetoga. ða he feaht wið Afucanar. he hæfðe

<sup>1</sup> Cott. nebbe.    <sup>2</sup> Cott. þæt te.    <sup>3</sup> Cott. ƿýrmað.    <sup>4</sup> Cott. hit fe  
 þæt þæt hit ne bið.    <sup>5</sup> Cott. Libeƿur.    <sup>6</sup> Cott. ffeƿebon.    <sup>7</sup> Bod.  
 hæfðon.    <sup>8</sup> Cott. hine ffeƿebon.    <sup>9</sup> Cott. teohhobe.    <sup>10</sup> Cott. gefeƿeðe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of the tyrant. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unarecgenðlicne rice ofer þa Aſſicanar. Ða he hi þa  
ſiððort forſlagen hæfde. þa het he hi bindan 7 on balcan  
legan.<sup>1</sup> þa gebýrðe hit wiſe hrafe ꝥ he þearf gebunden mið  
hwa pacentum. Ðræt penſt ðu þonne hræt zober re<sup>2</sup> anpealð  
ſie. þonne he on nane wrahan hiſ agner cræfter ne mæg for-  
bugan ꝥ he þæt ilce ýfel ne gepafige oþrum monnum. þe<sup>3</sup> he  
ær oþrum ðýðe. hu ne iſ ſe anpealð þonne þær nauht :

§ III.<sup>b</sup> Ðræt penſt þu. ziſ ſe peoþſcipe 7 ſe anpealð agner  
doncer zot wære and hiſ ſelfer anpealð hæfde. hræðer he  
wolde þam forcuþertum mannum folgian ſwa he nu hwlum<sup>4</sup> ðeð.  
Ðu ne paſt þu ꝥ hit niſ nauht zecýnðe ne nauht gepunelic ꝥ  
ænig wiþerwearð ðing bion zemenzeð wiþ oþrum wiþerwearðum.  
oððe ænige zefeþræðenne wið habban. Ac reo zecýnð hit  
onſcunað þæt hie<sup>5</sup> mazon peoþþan tozæðere zemenzeð. þe ma<sup>6</sup>  
þe þæt zot<sup>7</sup> 7 þæt ýfel mazon ætzæðere bion. Nu ðe iſ wiððe  
openlice zecýþeð ꝥ wiſ andwearðe riçe. and þaſ popuð zezælpa.  
7 þer anpealð of heopa<sup>8</sup> agnum zecýnðe 7 heopa agner ze-  
pealðer nauht zote ne rient. ne hwa ſelfra nanne anpealð  
nabbað. nu hi willað clifan<sup>9</sup> on þæm wýrtan monnum 7 him  
gepaſiaþ þæt hi biðð heopa hlaforðar. Niſ ðær nu nan tpeo. ꝥ  
oft þa<sup>10</sup> eallra forcuþertan men cumað to þam anpealðe 7 to  
þam peoþſcipe. Liſ ſe anpealð þonne of hiſ agenpe zecýnðe 7  
of hiſ agener zepealðer zot wære. ne underſenze he næfre þa  
ýfelan ac þa zotan. Ðær ilcan iſ to penanne to eallum ðam  
zezælðum þe reo wýrð brengeð wiſſer andwearðan hiſer ze on  
cræftum ze on æhtum. forþam hie hwlum becomað to þæm  
forcuþertum. Ðræt þe zenog zeorne witon ðæt nanne mon  
þær ne tpeoþ ðæt ſe reo<sup>11</sup> ſcponz on hiſ mæzene. ðe mon ze-  
wiðð ðæt ſcponzlic peoþc wýrð. Ne þonne ma. ziſ he hræt  
bið. ne tpeoþ nænne mon ꝥ he hræt ne ſie. Spa zedeð<sup>12</sup> eac ſe  
ðream cræft ꝥ ſe mon biþ ðreamere. 7 ſe læce cræft þæt he  
biþ læce. 7 reo wacu ðeð<sup>13</sup> ꝥ he biþ peccere. Spa ðeð eac ſe ze-  
cýnða cræft ælcum men. ꝥ ꝥ zot ne mæg beon wið ꝥ ýfel  
zemenzeð. ne ꝥ ýfel wið ꝥ zot. ðeah he butu on anum men  
rien. weah biþ æzþer him on runðron. ꝥ zecýnð nýle næfre  
nanpuht wiþerwearðer lætan zemenzan. forþam heopa æzþer

<sup>b</sup> Boet. lib. ii. proſa 6.—Ad hæc, ſi ipſiſ dignitatibus, &c.

<sup>1</sup> Cott. leogan.

<sup>2</sup> Bod. ſe Lober.

<sup>3</sup> Cott. þæt.

<sup>4</sup> Bod. hwlcum.

<sup>5</sup> Bod. hi.

<sup>6</sup> Cott. þon ma.

<sup>7</sup> Cott. zoob.

<sup>8</sup> Cott. þær anpealðer

hwopa.

<sup>9</sup> Cott. clifian.

<sup>10</sup> Bod. of þam.

<sup>11</sup> Cott. ſie.

<sup>12</sup> Cott. mæg.

<sup>13</sup> Cott. zedeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good, and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onrcunað oþer. and ægþer pile beon ꝥ ꝥ hit biþ. ne mæg ge  
pela geþon ꝥ ge gytþere ne rie gytþere. ne þa gþunðleagan gyt-  
þunga gefyllan. ne ge anpealð ne mæg geþon hir pealþenð peal-  
þenðne. Nu þonne nu ælc geþceart onrcunað ꝥ ꝥ hipe piþer-  
þearð bið. and rið georne tiolaþ ꝥ hit him ꝥ from arcufe.  
hþelce tpa rýnð þonne piþerþearðþan betpuh him þonne goð 7  
ýfel. ne þeorþað hi næfre to romne geþegeð. Be þæm þu miht  
ongitan. gif þa geþælða ðireþ anðþearðan liþeþ þurh hie þelpe  
heora þelfra geþealð ahton. 7 of heora agnum gecýnðe goðe  
þæron. þonne wolðon hi riðle on ðam clþian.<sup>1</sup> ðe him goð mið  
þorhte. nalæþ<sup>2</sup> ýfel. Ac þær þaþ hi goðe beoð. þonne beoð hi  
þurh þær goðan monner goð goðe þe him goð mið þýncþ. 7 ge  
bið þurh Loð goð. Læf hine þonne ýfel mon hæfþ. þonne biþ  
he ýfel ðurh þær monner ýfel þe him ýfel mið ðeþ. 7 þurh  
ðeofel.<sup>3</sup> Ðæt goðeþ iþ ge pela þonne. þonne he ne mæg þa  
gþunðleagan gytþunga afýllan þær gytþereþ. oððe ge anpealð.  
þonne he ne mæg hir pealþenð pealþenðne geþon. Ac hine ge-  
þinðap þa þon þinunga<sup>4</sup> mið heora unabinðenðlicum þacentum.  
þeah mon nu ýfelum men anpealð jelle. ne geðeð ge anpealð  
hine goðne ne meoðumne.<sup>5</sup> gif he ær næþ. ac geopenað hir  
ýfel. gif he ær ýfel þær. 7 geðeð hit þonne rpeotol. gif hit ær  
næþ. forþam þeah he ær ýfel wolðe. þonne nýrte he hu he hi  
rpa fullice gecýþðe.<sup>6</sup> ær he fullne anpealð hæfðe. Ðæt geþýrþ  
forþam ðýrge þe ge rægnaþ þæt ge moton rceppan þone  
naman. hatan ꝥ rælþa ꝥ nane ne beoð. 7 þæt meoðumner ne  
beoþ.<sup>8</sup> forþam hi gecýðað on heora enbunþe þonne hie enðiaþ.  
ꝥ hie naþþer ne bioð. forþæm naþþer ne ge pela.<sup>9</sup> ne ge anpeað.  
ne ge þeorþþeþe ne beoþ to þenanne ꝥ hit reo roþe geþælþ ie.  
rpa hit iþ nu hþæðort to ræganne be eallum þæm þorulðge-  
rælþum<sup>10</sup> þe reo þýnð þrenþ. ꝥ þær nan ruht on niþ þæ to  
þinianne reo. forþam ðe ðær nan ruht gecýnðelieþ goðþ on  
niþ ðær ðe of him cume. ꝥ iþ on þam rpeotol ꝥ hi hie riðle to  
ðam goðum ne ðeodað. ne ða ýfelan goðe ne geboð þe hi hie  
ortort togeðeobaþ :.

§ IV.<sup>o</sup> Ða ge rýrðom þa þiþ rpell þur aþeht<sup>11</sup> hæþe. þa  
onþean he eft giððigan 7 þur cpæþ. Ðæt ge riðo hþelce

<sup>o</sup> Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

<sup>1</sup> Cott. cleorian.

<sup>2</sup> Cott. naller.

<sup>3</sup> Cott. ðioful.

<sup>4</sup> Ct. þelnuga.

<sup>5</sup> Cott. meoðumne.

<sup>6</sup> Bod. acýððe.

<sup>7</sup> Cott. þone.

<sup>8</sup> Cott. þane ꝥ nan

meoðumner ne bið.

<sup>9</sup> Bod. ꝥ hie naþþer ne ge pela.

<sup>10</sup> ott. rælþum.

<sup>11</sup> Cott. aþeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhriopnerra. 7 hƿilce hrýraƿ. hƿilce unriht hæmebu. 7 hƿilc man. 7 hƿilce aplearnerra ƿe unrihtƿira Larene Neƿon ƿeophhte. ƿe het æt ƿumum cýrre forbærnan ealle Rome buƿh on anne rið æfter ƿære biƿene ƿe ƿio Troia buƿz bapn. hine lýfte eac ƿeƿeon hu ƿeo buƿne. 7 hu lange. 7 hu leohte be ƿære oƿerƿe. 7 eft he het ofƿlean ealle ƿa ƿiƿertan ƿitan Romana. ƿe ƿurƿon hiƿ aƿene moðor. 7 hiƿ aƿene broðer. ƿe ƿurðon hiƿ aƿen ƿiƿ he ofƿloz mið ƿeopnde. 7 ƿor ðyllecum næƿ he naƿiht ƿe-unrihtƿið. Ac ƿær ƿi bliƿna 7 ƿaƿenode ƿær. Onð ƿeah betƿuh ðyllecum unrihtum næƿ him no ƿý læƿ unðerðeoð eall ƿer miððan ƿearð ƿrom earƿeƿearðum oð ƿerƿeƿearðne. and eft ƿrom ƿuƿeƿearðum oð noƿeƿeƿearðne. eall he ƿær on hiƿ anƿealðe. ƿenƿt ƿu ƿ ƿe ƿoðcunða anƿealð ne mihte afýrran ƿone anƿealð ƿam unrihtƿiran Karene. and him ƿære ƿuhhunƿe-ƿeƿeƿon. ƿiƿ he ƿoðe. Lipe la ƿeƿe. ic ƿat ƿ he mihte ƿiƿ he ƿoðe. Eala ear hu heƿz ƿeoc he beƿleƿte on ealle ƿa ƿe on hiƿ tiðum libbenbe ƿæron on eorðan. 7 hu ofƿ hiƿ ƿeopnd ƿære beƿýleð on unƿcylðizum bloðe. Du ne ƿar ƿær ƿenoz ƿeotol ƿ ƿe anƿealð hiƿ aƿener ðoncer ƿoð næƿ. ƿa ƿe ƿoð næƿ ƿe he to com :

CAPUT XVII.<sup>d</sup>

ÐA ƿe ƿiƿbom ƿa ƿiƿ leop<sup>1</sup> aƿunƿen hæƿbe. Ða ƿeƿriƿode<sup>2</sup> he. 7 ƿa andƿopeneðe ƿæt Moð and ƿuƿ cƿær. Eala Lefceaðƿiƿner. hƿæt ðu ƿart ƿ me næƿre ƿeo ƿitunƿ 7 ƿeo ƿemæƿð ðiƿrer eorðlican anƿealðer ƿor ƿel ne licode. ne ic ealler ƿor ƿiƿe ne ƿiƿnde ƿiƿrer eorðlican ƿiƿer. buton la<sup>3</sup> ic ƿiƿnobe ƿeah and-ƿeopceƿ to ƿam ƿeopce ƿe me beboden ƿær to ƿiƿcanne. ƿ ƿar ƿ ic unƿracodlice<sup>4</sup> 7 ƿeƿiƿenlice mihte ƿeƿon 7 ƿeccan ƿone anƿealð ƿe me beƿærƿt ƿær. Ðƿæt ðu ƿart ƿ nan mon ne mæƿ nænne cƿærƿt cýðan. ne nænne anƿealð ƿeccan ne ƿeƿon butan<sup>5</sup> tolum 7 andƿeopce. ƿ bið ælceƿ cƿærƿer andƿeopce ƿ mon ðone cƿærƿt buton<sup>6</sup> ƿiƿcan ne mæƿ. ƿ bið ƿonne cýnƿnƿer andƿeopce<sup>7</sup> 7 hiƿ tol mið to ƿiƿcianne. ƿ he hæbbe hiƿ land full mannoð.<sup>8</sup> he ƿceal hæbban ƿeƿeðmen. 7 ƿiƿnomen.<sup>9</sup> 7 ƿeopce-

<sup>d</sup> Boet. lib. ii. prosa 7.—Tum ego, scio, inquam, &c.

<sup>1</sup> Cott. hoð. <sup>2</sup> Cott. ƿeƿriƿode. <sup>3</sup> Cott. butan tola. <sup>4</sup> Cott. un-  
ƿracodlice. <sup>5</sup> Bod. butum. <sup>6</sup> Cott. butan. <sup>7</sup> Bod. ƿeopce andƿeopce.  
<sup>8</sup> Cott. monnað. <sup>9</sup> Cott. ƿeƿnomen.



ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

## CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðrum tolum<sup>1</sup> nan cýning hī cræft ne mæg cýðan. Ðæt ī eac hī andþeorc. ꝥ he habban ſceal to þam tolum þam þrum zefenſcipum bīrte. ꝥ ī þonne heora bīrt. lant to buzianne. ꝥ zīta.<sup>2</sup> ꝥ wæpnu. ꝥ mete. ꝥ ealo.<sup>3</sup> ꝥ clafar. ꝥ ze hræt þær þe þa þre zefenſcipar behorīaþ.<sup>4</sup> ne mæg he butan þrum þar tol zehealdan. ne butan þrum tolum nan þara þinga wýrcan þe him beboðen ī to wýrcenne. for þý īc wílnoðe andþeorceþ þone anwealb mīð to zereccenne. ꝥ mīne cræftar ꝥ anwealb ne wurdan forzītene ꝥ forholene.<sup>5</sup> forþam ælc cræft ꝥ ælc anwealb bī ſona forwealboð ꝥ forſpuzoð.<sup>6</sup> zī he bī butan wýrðome. forþam ne mæg non mon nænne cræft forþbrīngan butan wýrðome. forþam þe ſwa hræt ſwa wurd ðwýze zebon bīð ne mæg hit mon næfre to cræfte zerecan.<sup>7</sup> ꝥ ī nu hwaðort to reczanne. ꝥ īc wílnoðe weorþfullice to libbanne þa hwile þe īc līfeð.<sup>8</sup> ꝥ æfter mīnum līfe þam monnum to læſanne. þe æfter me wæren mīn zemýnð on zozum weorcum :.<sup>9</sup>

## CAPUT XVIII.\*

§ I. ÐA ðī þa zefrencean war. þa zefwizobe<sup>10</sup> ꝥ Moð. ꝥ ſeo ſer-  
ceadwīner onzan frīcean ꝥ þur cræft. Eala Moð eala<sup>11</sup> an ýfel  
ī wīpe to anſcunianne.<sup>12</sup> ꝥ ī ꝥ ꝥ te wīpe wīnzallīce<sup>13</sup> ꝥ wīpe  
hefzlice beſwīc ealra þara monna Moð þe beoð<sup>14</sup> on heora  
zeczýnðe zecorene ꝥ weah ne beoþ to þam hrofe þonne zīt  
cumen fulfremedra mægena. ꝥ ī þonne wílunz leafer zīper  
ꝥ unwýhter anwealdeþ ꝥ unzemetliceþ hlīran zozra weorca ofer  
eall folc. forþam<sup>15</sup> wílwaþ monize men<sup>16</sup> anwealdeþ. Ðe hīe  
woldon habban zozne hlīran. weah hī hī unwýrpe wīen. ze ſur-  
þum ze ealra forcuþerta wílnað þær ýlcen. Ac ze þe wīle wīlice  
ꝥ zeornlice æfter þam hlīran wýrcan. þonne onzīt he wīpe  
hwaþe hu lýtel he bīð. ꝥ hu læne. ꝥ hu teþre. ꝥ hu beðæleð  
ælc zozef. Eaf þu nu zeornlice ſmeagan wīt and wītan wīt  
ýmbe ealne ðīre eorþan ýmbhwýrft from earcearþan ðīre

\* Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

<sup>1</sup> Cott. þurran tolan. <sup>2</sup> Cott. zīra. <sup>3</sup> Cott. ealu. <sup>4</sup> Cott. behorzen.

<sup>5</sup> Bod. wurd forzītē ꝥ forholen. <sup>6</sup> Cott. forſpuzoð. <sup>7</sup> Cott. zereccan.

<sup>8</sup> Cott. līfe. <sup>9</sup> Cott. þe æfter me wæren mīn zemýnð on zozum weorcum.

<sup>10</sup> Cott. zefwizobe. <sup>11</sup> Cott. ea. <sup>12</sup> Bod. ýfel ī wīpe to anſcunianne.

<sup>13</sup> Bod. wīnzallīce. <sup>14</sup> Bod. oð. <sup>15</sup> Cott. forþon. <sup>16</sup> Cott. wuld men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

## CHAPTER XVIII

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððangeapðeꝛ oð peꝛtepeapðne. ⁊ fram ruðeꝛeapðum oð<sup>1</sup>  
 noꝛðeꝛeapðne. ꝥa ꝥa þu leornodeꝛt on þæꝛe bec þe Aꝛtolo-  
 gium hatte. þonne miht ðu onꝥitan ꝥ he iꝛ eall wið ðone  
 heoꝛon to mettanne ꝥilce an lýtcl ꝥꝛicu<sup>2</sup> on bꝛaðan bꝛeðe.  
 oþꝛe ponð beah on ꝥeilde. æfteꝛi wiꝛra monna<sup>3</sup> ðome. þu ne  
 ꝥaꝛt þu þæt þu leornodeꝛt on Ptolomeuꝛ bocum. ꝥe ꝥꝛaꝛt  
 ealles wiꝛeꝛ miððangeapðeꝛ gemet on anꝛe bec. ðæꝛ þu miht  
 on geꝛeon ꝥ eall moncýnn ⁊ ealle netenu ne notigað naꝛeꝛ<sup>4</sup>  
 neah feoꝛþan ðæleꝛ ðiꝛꝥe eoꝛþan þæꝛ þe men gefaꝛan<sup>5</sup> maꝥon.  
 foꝛþam þe hý hit ne maꝥon eall gebuꝥian. ťum foꝛ hæto. ťum  
 foꝛ cýle. ⁊ þone mæꝛtan ðæl hiꝛ hæꝛþ iæ ofeꝛꝥeten. Do nu of  
 ðam feoꝛþan ðeale on þinum Moðe eall þæt geo ꝥæ hiꝛ ofeꝛten  
 hæꝛþ. ⁊ eall ða ꝥeapð ðe heo him ongenumen hæꝛþ. ⁊ eall ꝥ  
 hiꝛ iennar ⁊ moꝛaꝛ genumen habbað. ⁊ eall ꝥ on eallum  
 ðeodum peꝛteꝛ liꝥeꝛ. ðonne miht ðu onꝥitan þætte þæꝛ ealles  
 niꝛ monnum þonne maꝛe læꝥeð to buꝥianne. buton ꝥelce an  
 lýtcl caꝛeꝛtum.<sup>6</sup> Iꝛ ꝥ þonne foꝛ ðꝛiꝛlic geꝛꝥinc ꝥ ge wiunað  
 eoꝛpe populð to ðon ꝥ ge wiunað eoꝛpeꝛne hliꝛan ungemetlice  
 to gebꝛæðanne<sup>7</sup> ofeꝛ ꝥelcne caꝛeꝛtu<sup>8</sup> ꝥelce þæt iꝛ þætte  
 men buꝥiað wiꝛeꝛ populðe fulneah ꝥilce an ꝥꝛica<sup>9</sup> foꝛ þæt  
 oðeꝛi. Ac hꝥæt numedliceꝛ oððe micelliceꝛ oððe eoꝛþfulliceꝛ  
 hæꝛþ ge eoꝛeꝛ giꝛ þe ge þæꝛ buꝥiað<sup>10</sup> on þam fiꝛtan ðæle  
 healfum lonðeꝛ ⁊ unlonðeꝛ. mið ræ. mið fæanne. ⁊ mið ealle.  
 ꝥꝥa hit iꝛ<sup>11</sup> geneapðeð. To hꝥon wiꝛniꝥe ge ðonne to unge-  
 metlice þæt ge eoꝛpeꝛne naman tobræðan ofeꝛ ðone teoꝛan  
 ðæl. nu hiꝛ maꝛe niꝛ mið ræ. mið fæanne. mið ealle:.

§ II.<sup>1</sup> Lefencap eac ꝥ on<sup>12</sup> ðiꝛum lýtclum peapꝛoce. þe ge  
 æꝛ iꝛmbe ꝥꝛæcon. buꝥiað ꝥꝛiðe manega ðeoda. ⁊ miꝛtlica.<sup>13</sup> ⁊  
 ꝥꝛiðe ungelica æꝥþeꝛ ge on ꝥꝛæce. ge on ðeapum. ge on  
 eallum wiðum. eallra þaꝛa þeoda þe ge nu wiꝛniuað ꝥꝛiðe unge-  
 metlice ꝥ ge ꝥcýlon eoꝛpeꝛne naman ofeꝛ tobræðan. ꝥ ge  
 næꝛꝥe gedon ne maꝥon. foꝛþam<sup>14</sup> heoꝛa ꝥꝛæc iꝛ toðæleð on  
 tꝛa ⁊ hund feoꝛontig.<sup>15</sup> ⁊ ælc þaꝛa ꝥꝛæca iꝛ toðæleð on  
 manega ðeoda.<sup>16</sup> ⁊ þa ťint tolegena ⁊ toðælba mið ræ. ⁊ mið  
 ruðum. ⁊ mið muntum. ⁊ mið fænnum. ⁊ mið moneꝥum ⁊ mið  
 miꝛtlicum<sup>17</sup> peꝛtenum. ⁊ ungefæꝛum lonðum. ꝥ hit ťuðum

<sup>1</sup> Boet. lib. ii. prosa 7.—Adde quod hoc ipsum, &c.

<sup>1</sup> Bod. of. <sup>2</sup> Cott. lýtcl ꝥꝛice. <sup>3</sup> Bod. wiꝛra mona. <sup>4</sup> Cott. notiað  
 ruðum naꝛeꝛ. <sup>5</sup> Cott. gefeꝛan <sup>6</sup> Cott. caueꝛtu. <sup>7</sup> Cott. tobræ-  
 ðanne. <sup>8</sup> Cott. caueꝛtu. <sup>9</sup> Cott. ꝥꝛice. <sup>10</sup> Bod. hogiað. <sup>11</sup> Bod. hiꝛ.  
<sup>12</sup> Cott. þæt te. <sup>13</sup> Cott. ꝥꝛiðe miꝛlica. <sup>14</sup> Cott. foꝛþon. <sup>15</sup> Bod. on  
 hund-feoꝛontig. <sup>16</sup> Cott. þioð. <sup>17</sup> Cott. miꝛlicum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne ȝeƿarap. Ac hu mæg þær þonne ȝynðeƿlice aneȝ  
 ƿiceȝ monneȝ nama cuman þonne ðær mon ƿurðum þæȝe  
 buȝe naman ne ȝeheorð. ne þæpe þeode ðe he on hamfæȝt  
 biȝ. Ðy ic nat ƿor hƿilcon ðyȝe ȝe ȝeornað<sup>1</sup> ꝥ ȝe ƿolbon  
 eoƿeȝne naman tobræðan ȝeond eallne eoƿþan. ꝥ ȝe ðon ne  
 maȝon.<sup>2</sup> ne ƿurþum naȝeȝ neah. Ðæt ðu ƿar hu micel  
 Romana ƿice þær on Mapeceȝe ðaȝum þær heȝetogan. ȝe þær  
 oþpe naman haten Tulliȝ. ȝ þriððan Liceȝo. hƿæt he cýðe  
 on ȝumpe hiȝ boca. ꝥ te ða ȝet Romane nama ne com oȝeȝ ða  
 muntaȝ þe Laucaceȝe þe hataȝ. ne þa Sciððeȝe þe on oþpe  
 healfe þara munta buȝiaȝ ƿurþum þæȝe buȝe naman ne þær  
 ƿolceȝ ne ȝeheorðon. Ac ða he com æȝeȝ to ƿarþum. ȝ þær  
 þær ȝȝe niȝe. Ac he þær ðeah ðær ýmbutan manegum ƿolce  
 ȝȝe eȝefull. Ðu ne onȝite ȝe nu hu neapa<sup>3</sup> ȝe eoƿeȝ hliȝa  
 beon ƿile þe ȝe þær ýmbe ȝȝincaȝ ȝ unȝihtlice tiliað<sup>4</sup> to ȝe-  
 bræðenne. Ðæt ƿenȝt ðu hu micelne hliȝan ȝ hu micelne  
 ƿeoȝþȝeȝe an Romanȝc man mæȝe habban on ðam lanðe.  
 ðær mon ƿurðum ðæȝe buȝe naman ne ȝeheȝe. ne ealleȝ  
 ðær ƿolceȝ hliȝa ne com. Ðeah nu hƿelc mon unȝemetlice ȝ  
 unȝeðafenlice ƿilniȝe ꝥ he ȝcile hiȝ hliȝan tobræðan oȝeȝ ealle  
 eoƿþan. he ne mæg ꝥ ƿorþþenȝan. ƿorþam þe þara ðeoda  
 þeapȝ ȝint ȝȝe unȝelica. ȝ heora ȝeȝetneȝȝa ȝȝe miȝlica.<sup>5</sup>  
 ȝȝa ꝥ te þæt on oðrum lanðe betȝt licaȝ<sup>6</sup> þætte ꝥ biȝ hƿilum  
 on þam oþrum tælȝȝȝilicort. ȝ eac miceler ƿiteȝ ȝȝȝe. ƿor-  
 þam ne mæg nan mon habban ȝelc loȝ on ælcum lonðe. ƿor-  
 þon þe on ælcum lanðe ne licað ꝥ on oþrum licaȝ :

§ III.<sup>7</sup> ƿor ði ȝceolðe ælc mon beon on ðam ƿel ȝehealðen.  
 ꝥ he on hiȝ aȝenum eaȝðe licoðe. þeah he nu mapan ƿilniȝe.  
 he ne mæg ƿurþum ꝥ ƿorþþenȝan. ƿorþam ðe ȝelðhƿonne biȝ  
 ꝥ te auht manegum monnum aneȝ hƿæt liciȝe. ƿor þȝ ȝȝȝȝ  
 oȝt ȝoðeȝ monneȝ loȝ aȝen inne on<sup>7</sup> ðæȝe ilcan þeode þe he  
 on hamfæȝt biȝ. ȝ eac ƿorþam ðe hit oȝt ȝȝȝe ȝaȝlice ȝebýȝeðe  
 þurh þa heaȝðæȝa þara ƿuteȝa ꝥ hi ƿor heora ȝlæȝpe. ȝ ƿor  
 ȝimeȝeȝte. ȝ ƿor ȝeceleȝte ƿoleton unȝȝiten ðara monna  
 þeapȝ ȝ hiȝa ðæða. þe on hiȝa ðaȝum ƿoȝemæȝoȝte ȝ  
 ƿeoȝþȝeoȝneȝte ƿæȝon. ȝ þeah hi nu eall hiȝa liȝ ȝ hiȝa ðæða  
 aȝȝuten hæȝðon. ȝȝa ȝȝa hi ȝceolðon ȝȝ hi ðohton. hu ne ƿor-  
 eallðoðon ða ȝeȝȝitu þeah ȝ loȝoðon ðonecan þe hit ƿæȝe. ȝȝa

<sup>5</sup> Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

<sup>1</sup> Cott. nat hƿelce ðyȝe ȝe ȝȝnað. <sup>2</sup> Cott. næȝeȝe ȝeðon. <sup>3</sup> Cott. neapo. <sup>4</sup> Cott. tiliað. <sup>5</sup> Bod. miȝle. <sup>6</sup> Cott. licoðe. <sup>7</sup> Cott. in.

to not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great shame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

rome gpa þa ppiſtepaſ dýðon. 7 eac ða þe hi ýmbe ppiſton. And eop ðincþ þeah ꝥ ze hæbban ece ape. 7iſ ze mægen on eallre eopeppe popuſbe zeeapnua ꝥ ze habban zóðne hliſan æfter eoppum ðazum. Liſ þu nu zetæleſt ða hpile<sup>1</sup> þiſſer anbpeapðan liſer 7 ðiſſer hpiſenðlican<sup>2</sup> pið ðær ungeenðoðan liſer hpiſa. hpæt bið hit þonne :. Tele nu þa lenze<sup>3</sup> þære hpile þe þu ðin eaze on beppenana<sup>4</sup> mæze piþ ten þurenð pincta. þonne habbaþ þa hpiſa hpæt hpugu onliſer. þeah hit lýtel ie. ꝥ iſ þonne þæt heora æzþer hæfþ enðe. Tele nu þonne ꝥ ten þurenð zeapa. ze þeah þu ma wille. pið ꝥ ece 7 þæt ungeenðoðe liſ. þonne ne pinct þu þær nauht angeliceſ.<sup>5</sup> forþam ꝥ ten ðurenð zeapa. þeah hit lang pince. aſcopaþ. 7 þær oþreſ ne cýmþ næfre nan enðe. forþam hit niſ no to metanne ꝥ zeenðoðlice piþ ꝥ ungeenðoðlice. ðeah ðu nu telle from þiſſer miððaneapbeſ puman oð þone enðe. and mete þonne þa zeap piþ ꝥ þe nænne enðe næfþ. þonne ne biþ þær nauht anliceſ. Spa biþ eac ſe hliſa þara forpæpna<sup>6</sup> monna. ðeah he hpiſum lang ie. 7 ſela zeapa þurhpumige. he bið þeah ppiþe ſcop to metanne piþ þone þe næfre ne zeenbað :.

§ IV.<sup>h</sup> And ze ne peccaþ þeah hpeþer ze auht to zóðe ðon piþ ænezum oþrum þingum buton pið þam lýtlan loſe þær folceſ. 7 piþ þam ſcopan hliſan. þe þe ær ýmbe ppiæcon. eapnizaþ<sup>7</sup> þær 7 forſeoþ þa cſæftaſ eoppeſ ingeponceſ. 7 eoppeſ andziceſ. 7 eoppe zeſceapwigneſſe. and polðon habban eopenna zóðena peopca meðe æt pæmðna monna cwiðbunze. pwiſnizað<sup>8</sup> þær to þære meðe ðe ze to Eobe ſceolðon. Þæt þu zehýrðeſt þæt te zio ðazum zelomp. ꝥ an ppiþe piſ mon 7 ppiþe piſce onzan ſanðizan<sup>9</sup> aner uppiſtan 7 hine biſmerode. forþam he hine gpa opzellice unahof and bodeðe ðær ꝥ he uðpita þære. ne cýððe he hit mið nanum cſæftum. ac mið leaſum and oſermoðlicum zilpe.<sup>10</sup> ða polðe ſe piſa mon hiſ ſanðizan.<sup>11</sup> hpæðer he gpa piſ þære gpa he ſelf wenðe ꝥ he þære. Onzan<sup>12</sup> hine þa hyrpan. 7 heaſum cwiððizan.<sup>13</sup> ða zehereð ſe uppiſta ppiþe zehýlðelice þær piſan monneſ porð ſume hpile. Ac piððan he hiſ hýrpinge zehereð hæfðe. þa ſcýlbe<sup>14</sup> he

<sup>h</sup> Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auras, &c.

<sup>1</sup> Cott. zeteleſt þa hpiſa. <sup>2</sup> Bod. þiſer hpiſenðlican. <sup>3</sup> Cott. lengu  
<sup>4</sup> Cott. beppenæan. <sup>5</sup> Cott. anliceſ. <sup>6</sup> Cott. forpæpa. <sup>7</sup> Cott. eapnizað  
<sup>8</sup> Cott. pwiſnizað. <sup>9</sup> Cott. ſanðian. <sup>10</sup> Cott. zelpe. <sup>11</sup> Cott. ſanðian  
<sup>12</sup> Cott. onzon. <sup>13</sup> Cott. cwiððian. <sup>14</sup> Bod. ſealbe.



And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onġean ſpiþe unġepýlþelice.<sup>1</sup> þeah he æp licette ꝥ he uprita  
 pære. Ac ſode hine ða eft hræper him rihte ꝥ he uprita pære  
 ðe næpe. Ða andſporode ge riȝa mon him ȝ cpæþ. Ic polde  
 cpepan ꝥ þu uprita pære. ȝif þu ȝepýlþiz pære ȝ ȝerpuȝian  
 mihteſt.<sup>2</sup> Ðu langrum pær him ge hliȝa. þe he æp mið leaſun-  
 gum pilnobe. Ðu ne forþærȝt he þa pær rihte forþam anum  
 andſpýrde. Ðræt forſeoð þonne þam beteſtum mannum. ðe  
 æp uȝ pæron. ꝥ hi ſpa ſpiþe pilnobon ðær ibelan ȝilpeȝ<sup>3</sup> ȝ pær  
 hliȝan æfter heopa deape. oððe hræt forſtent hit þam þe nu  
 rindon. Ðȝ pære ælcum men mare ðearf ꝥ he pilnobe ȝoðra  
 cpærta. þonne leaſeȝ hliȝan. Ðræt hæfð he æt þam hliȝan.  
 æfter pær lichoman ȝebale ȝ pære ſaple. Ðu ne riȝon þe ꝥ  
 ealle men lichomlice ſpeltap. ȝ þeah geo ſapl bið libbenðe. Ac  
 geo ȝapl færþ ſpiþe ſpæolice<sup>4</sup> to heoſonum. riþþan heo ontȝeð,  
 biþ ȝ of þam carcerne pær lichoman onlieȝeð biþ. heo forſeoþ<sup>5</sup>  
 þonne ealle þaȝ eoꝝðlican þing. ȝ fæȝenap<sup>6</sup> pær ꝥ heo moȝ  
 brucan pær heoſenlican. riþþan heo<sup>7</sup> biþ abroȝðen ſrom þam  
 eoꝝðlican. þonne ꝥ Moð him ſelfum ȝepita biþ Loðeȝ pillan :.

CAPUT XIX.<sup>1</sup>

ÐA ge ſiȝdom ða þiȝ ſpell aȝeht<sup>8</sup> hæfde. Ða onġan he ȝiððian  
 ȝ þuȝ riȝende cpæð. Spa hȝa ſpa pilniȝe to habbenne ðone  
 ibelan hliȝan ȝ þone unnȝttan ȝilp. behealde he on ſeoȝeȝ  
 heaſe hiȝ hu riðȝille ðær heoſoneȝ hpealſa biþ. ȝ hu neaȝa pære  
 eoꝝþan ſteðe iȝ. þeah heo uȝ num þince. þonne mæȝ hine  
 ſcamian pære bræðinge hiȝ hliȝan. forþam he hine ne mæȝ  
 ſurþum tobræðan oſer þa neapȝan eoꝝþan ane. Eala oſer-  
 modan. hȝi ȝe pilniȝen ꝥ ȝe undeplutan mið eoꝝnum ſpiȝan ꝥ  
 deaȝlicne ȝeoc. oþþe hȝi ȝe ſeon on ſpa ibelan ȝerþince. ꝥ ȝe  
 polbon eoȝeȝne hliȝan tobræðan oſer ſpa manega ðeoda. Ðeah  
 hit nu ȝebȝriȝe ꝥ ða utemeȝtan ðioda eoȝeȝne naman upa-  
 hebban ȝ on manȝ peoðȝc eoȝ heȝiȝen. ȝ þeah hȝa peȝe mið  
 micelne æpelcunðneȝe hiȝ ȝebȝiȝa. ȝ þeo on eallum pelum ȝ  
 on eallum plencum. ne ȝe deað þeah ſpelceȝ ne neȝp. Ac he for-  
 rieth þa æþelo. ȝ þone riȝan ȝelice ȝ þone heanan oſſpelȝp.  
 ſpa ȝeemnet þa riȝan ȝ þa heanan. Ðræt riȝt nu pær ſoſeina-

<sup>1</sup> Boet. lib. ii. metrum 7.—Quicumque solam mente, &c.<sup>2</sup> Bod. þýlþelic. <sup>3</sup> Cott. ȝerȝian meahȝe. <sup>4</sup> Cott. ȝelpeȝ. <sup>5</sup> Cott. riȝolice. <sup>6</sup> Cott. forþiȝð. <sup>7</sup> Bod. riȝær heoȝ.<sup>8</sup> Cott. aȝeahȝ.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

## CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þær wƿan ƿolbrymðes ban ƿelonðes. for þý ic cræð þær  
 wƿan. for þý þam cræfteƿan ne mæƿ næfre hiƿ cræft loſƿan.  
 ne hine mon ne mæƿ ðonne eƿ on him ƿeniman þe mon mæƿ  
 þa runnan aƿendan of hieƿe ƿeðe. Ðræƿ ƿint nu þær ƿelonðes  
 ban. oððe hƿa ƿat. nu hƿær hi ƿæron. oððe hƿær iƿ nu ƿe  
 forernæra ƿ ƿe aƿæða Romƿara heƿetoga. ƿe þær hatan  
 Bructƿ. ofƿe naman ƿaſtƿ. oððe ƿe ƿiƿa ƿ ƿæſtƿæða ƿato.  
 ƿe þær eac Romana heƿetoga. ƿe þær openlice uƿƿita. Ðu ne  
 ƿæran þaƿ ƿefƿƿin iorƿƿeritene. ƿ nan mon nat hƿær hi nu  
 ƿint. Ðræƿ iƿ heora nu to lafe. butan ƿe lýcla hliƿa ƿ ƿe nama  
 mið feaum ƿtaƿum aƿƿiten. ƿ þ ƿit ƿýrƿe iƿ. þ ƿe ƿiton manige  
 forernære ƿ ƿemýnðƿrƿe ƿeƿaƿ forƿƿeritene þe ƿrƿe feara  
 manna a onƿit. Ac manige licƿƿað ðeaðe mið ealle forƿitene.  
 þ ƿe hliƿa hie ƿurðum cuƿe ne ƿeðeƿ. Ðeah ƿe nu ƿenen ƿ  
 ƿilnian þ ƿe lange libban ƿcýlan heƿ on ƿorulðe. hƿæt bið eor  
 þonne ðý bet. hu ne cymð ƿe ðeað. þeah ðe<sup>1</sup> he late cume. ƿ  
 aðeð eor of þiƿre ƿorulðe. ƿ hƿæt forƿtent eor þonne ƿe ƿilƿ.  
 huƿu þam þe ƿe æƿterƿa ðeaf ƿeƿrƿiþ ƿ on ecneƿre ƿehæƿt.

CAPUT XX.<sup>k</sup>

ÐA ƿe ƿiƿðom þa ƿiƿ leor aƿunƿen hæƿe. þa onƿan he  
 ƿrellien<sup>2</sup> ƿ þiƿ cræƿ. Ne ƿen þu no þ ic to aƿillice ƿinne ƿiƿ  
 þa ƿýrð. forþam ic hit no ſelfe nauht ne onðræðe. forþæm  
 hit ofƿ ƿebýraþ þ ƿeo leaƿe ƿýrð nauƿeƿ ne mæƿ þam men ðon  
 ne fulum. ne eac nænne ðem. forþam heo niƿ naner loƿeƿ  
 ƿýrðe. forþam heo hie ſelf ƿecýþ þ heo nanƿuht ne biþ. Ac  
 heo onƿrihð hie æƿelm. þonne heo ƿeopenaþ huore ðearaƿ. Ic  
 ƿene þeah þ þu ne forƿtanðe nu ƿit hƿæt ic ðe to cræƿe. for-  
 þam hit iƿ ƿunðorlic þæt ic ƿecƿan ƿille. ƿ ic hit mæƿ uneaƿe  
 mið ƿorðum ƿeƿecƿan.<sup>3</sup> ƿƿa ƿƿa ic ƿolðe. þ iƿ þæt ic ƿat þ te  
 ƿeo ƿiƿerƿearðe ƿýrð býþ ælcum men nýƿƿýrðe þonne ƿeo  
 onƿorƿe. forþam ƿeo onƿorƿe ƿimle lihƿ and licet. þ mon ƿeyle  
 ƿenan þ heo ƿeo<sup>4</sup> ƿio ƿoƿe ƿeƿælð. ac ƿio ƿiƿerƿearðe iƿ ƿio ƿoƿe  
 ƿeƿælþ. þeah hƿæm<sup>5</sup> ƿƿa ne ƿince. forþam heo iƿ ƿæſtƿæð ƿ  
 ƿehæt ƿimle þ te ƿor biþ. Ðio oƿur<sup>6</sup> iƿ leaƿ ƿ beƿrƿe ealle hie  
 ƿeƿeran. forþæm hio hit ƿecýþ ſelf mið hie huƿrƿfulneƿre  
 þæt hio biþ ƿrƿe ƿancol. Ac ƿeo ƿiƿerƿearðe ƿebet and ƿe-  
 læƿeð ælcne þaƿa ðe hio hi toƿeriet. Ðio oƿer<sup>7</sup> ƿebint ælc þaƿa

<sup>1</sup> Boet. lib ii. prosa 8.—Sed ne me inexorable, &c.

<sup>2</sup> Bod. þeah. <sup>3</sup> Cott ƿillian <sup>4</sup> Cott aƿecƿan. <sup>5</sup> Cott. iƿ. <sup>6</sup> Bod.  
 hƿa. <sup>7</sup> Cott. oðƿu.

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

## CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe<sup>1</sup> brýcþ mið þære hīwunza ðe hio licet ꝥ hio rie  
 zōð. reo wīðerpearb<sup>2</sup> þonne anbint<sup>3</sup> 7 zefreoþ ælc þara þe hio  
 togeþieð. mið þam ꝥ hio him zeopenaþ hu tiebne<sup>4</sup> þær and-  
 pearban zezælþa rint. Ac reo oprorhner zæþ rcyrmælum [rpa  
 þær pinðer ýrt.]<sup>4</sup> Sio wīðerpearbner þonne biþ rimle untælu. 7  
 rracu arcyrræð<sup>5</sup> mið þære rcyrunge hipe azenre rrecenneſſe.  
 Ac rio leaſe zezælþ hio tihþ on laſt neaðinza þa þe hiepe toze-  
 þeodaþ rrom þæm roþum<sup>6</sup> zezælþum mið hiepe olecunze.<sup>7</sup> Seo  
 wīðerpearbner þonne full oft ealle þa þe hiepe underþeodbe  
 bioþ. neaðinza zetihþ to þam roþum zezælþum. rpa rpa mið  
 anzle rirc zefanzen biþ. Ðincþ þe nu ꝥ lýtel zertneon 7 lýtel  
 eaca þinra zezælþa. þætte þeoſ neþe and þeoſ egerlice wīðer-  
 pearbner þe brinþ. ꝥ iſ þæt heo rpiþe hraþe þa Moð. þe ze-  
 openaþ ðinra zetneopra rneonda. and eac þinra rfeonda. þæt þu  
 hie miht rpiðe rputele<sup>8</sup> tocnapan. Ac þær leaſan zezælþa þonne  
 hi þe rrom zepitaþ. ðonne nimað hi heora men mið him. 7  
 lætaþ þine feapan zetneopan mið þe. Þu wolbert þu nu zebýc-  
 gan. þa þu zezælgort wære 7 þe puhte ꝥ reo wýnð rpiþoſt on  
 ðinne willan woðe. mið hu micelan<sup>9</sup> reo wolbert þu þa habban  
 zehoht ꝥ þu rputole mihtert tocnapan þine rpinð<sup>10</sup> 7 þine  
 rýnð.<sup>11</sup> Ic pat þeah ꝥ þu hit wolbert habban mið miclan feo<sup>12</sup>  
 zehoht ꝥ þu hi cuþert wel toſcaban. Ðeah þe nu wince ꝥ þu  
 ðeoppýrþe feoh<sup>13</sup> forlopen habbe. þu hæfſt þeah micle ðior-  
 pýrþne mið zehoht. ꝥ rint zetneope rmenð. þa þu miht nu  
 tocnapan. 7 part hwæt þu hiora hæfſt. Þwæt ꝥ iſ ꝥ eallra  
 ðeorneorþerte feoh.

CAPUT XXI.<sup>1</sup>

ÐA re Fýrðom þa þiſ rpell aræð hæfðe. þa ongan he zibðigan<sup>14</sup>  
 7 ður jingende cræþ. An rceppend iſ buton ælcum tpeon. 7 re  
 iſ eac pealðend heoroner 7 eorþan 7 ealra zercæpta zerepen-  
 licra 7 eac ungerewenlicra. ꝥ iſ God ælmihtig. ðam þeowiaþ  
 ealle þa þe þeowiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa  
 þe hit witon ꝥ hie him þeowiaþ. ze þa þe hit nýton. Se ilca ze-

<sup>1</sup> Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.<sup>2</sup> Bod. hepe.<sup>3</sup> Cott. onbint.<sup>4</sup> Cott. teþra.<sup>5</sup> Cott. rpa þær  
 pinðer þýr, and Bod rpaþer pinðer þýr. The reading within the brackets  
 is a suggestion of the late Mr. Cardale's, in which I fully concur.<sup>6</sup> Cott.  
 wæru arceppæð.<sup>7</sup> Cott. roþan.<sup>8</sup> Cott. þære ohecunze.<sup>9</sup> Cott.<sup>10</sup> Cott. rpeotole.<sup>11</sup> Cott. micle.<sup>12</sup> Cott. rpenð.<sup>13</sup> Cott. rmenð.<sup>14</sup> Cott.

micle rio.

<sup>15</sup> Cott. rroh.<sup>16</sup> Cott. zibðian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

## CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fette unapenðenðlicne fíðo. 7 þeapaf. 7 eac gecýnðelice fíðbe  
 eallum hīr gefceafum þa þa he wolde. 7 fpa lange fpa he wolde.  
 þa nu fculon fcanðan to worulde. Ðara unftillena gefceafra  
 fcyfing ne mæg no feorþan geftilleð. ne eac onpenð of ðam  
 fýne 7 of þære enbeþfíðneffe þe him gefet if. ac fe anfealða  
 hæfþ ealle hīr gefceafra fpa mið hīr bfulde befangene. 7 geto-  
 gene. 7 gemanode fpa þ hī nauþer ne geftillan ne moton. ne  
 eac fufor fcyfan. þonne hæ him þæt gefum hīr fealðeðer  
 toforlæt. Ða hæfþ fe ælmihtiga God geheaforade ealle hīr ge-  
 fceafra mið hīr anfealðe. þæt heora ælc fínð fīf ofer. and  
 feah fpafeð ofer þ hīe ne moton tofulan. ac bið gefeafðe  
 eft to þam ilcan fýne þe hīe ær urnon. 7 fpa feorþaf eft  
 geebníðe. fpa hī hit fafraf þ ða fīfeffeafðan gefceafra æfper  
 ge hīe betfux him fínnaþ. ge eac fafte fíðbe betfux him heal-  
 ðaf. Ða nu fýr ðeþ 7 þæter. 7 fæ 7 eorþe. 7 manega oþra ge-  
 fceafra. þe beof a fpa ungeðfæra betfux him fpa fpa hī beof.  
 7 feah he beof fpa gefpæra þætte no þ an þ hī mazon gefeþan  
 beon. ac þý fufor þ heora fufum. nan buton oþrum beon  
 ne mæg. Ac a fceal þæt fīðerfeafðe þ oðer fīfeffeafðe ge-  
 metfian. fpa nu hæfð fe ælmihtiga God fīfe gefceaffíðe 7  
 fíðe fimplice gefet þ gefpíðe eallum hīr gefceafum. Ða nu  
 lencten 7 hæfseft. on lencten hit fnefð. and on hæfseft hit  
 fealpaþ. 7 eft fumer 7 fmet. on fumer a hit bī feafm. and  
 on fíntra cealb. Ða eac fīo fúnne bfinðf leofte ðafaf. 7 fe  
 mona līht on nīht. fuph þæf ilcan Godes mīht. Se ilca for-  
 fýfuf þæraf fæ þ heo ne mot þone feorfeofolð oferftæppan  
 þære eorþan. Ac he hæfþ heora meafce fpa gefette. þ hīe ne  
 mot heore meafce gefnæðan ofer þa ftillan eorþan. Mið þam  
 ilcan gefeace if gefeafht fīfe anlic gefpíðe þæf floðeþ 7 þæf  
 ebban. þa gefeteneþ þa he læt fcanðan þa hpile þe he fíðe. Ac  
 þonne ær þe he þ gefealðeþer forlæt þara bfulða. þe he þa  
 gefceafra nu mið gefbfulðe hæfþ. þ feo fīfeffeafðneþ. þe þe  
 ær ýmbe ffnæcon. fīf he ða læt tofulan. þonne forlætaf hī  
 þa fíðbe þe hī nu healðaf. 7 fínþ heora ælc on ofer æfter hīr  
 azenum fillan. 7 forlætaf heora gefeafnæðenne. 7 forðoð  
 ealne þýfne mīððaneafð. 7 feorþaf him feife to nauhte. Se  
 ilca God gefeþf mið fneonðnæðenne folc tofæðeþe. 7 fín hīf  
 fcfaf gefamnaþ mið clænlicfe lufe. þe gefæðeaf fínð 7 ge-  
 feþan þ hīe gefeaflice heora fíðbe 7 heora fneonðnæðenne  
 healðaf. Eala þ te ðīf moncýn þære gefælif. fīf heora God



changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæne gpa riht 7 gpa gertateloð. 7 gpa geeendebýrnð. gpa gpa þa  
oþre gertearpa gimbon :. Ðer endað nu geo æftere frower boc  
Boetiufer.<sup>1</sup> 7 onginþ geo þriððe. Se Boetiuþ pæþ oþre naman  
gehacen<sup>2</sup> Seuerinuþ. ge pæþ hepetoga Romana :.

CAPUT XXII.<sup>m</sup>

§ I. ÐA ge firiðom ða þiſ leoþ arunzen hæfðe. Ða hæfðe he  
me gebunden<sup>3</sup> mið pæne wynnſumnerge hiſ ranzer. ꝥ ic hiſ pæþ  
griþe pariende 7 griþe luſtþære hine to gehýpanne mið inne-  
peapþum Mobe. 7 þa fulnape<sup>4</sup> pæþ ic clipode<sup>5</sup> to him 7 ður  
craþ. Ðala firiðom. þu þe eapſ rið hehte frower eallra perizna  
moba.<sup>6</sup> hu þu me hæfſt aſnefnodne ægþer ge mið þinne ſmea-  
lican gpraæce. ge mið pæne<sup>7</sup> wynnſumnerge þineſ ranzer. to þam  
þu me hæfſt nu gernetne<sup>8</sup> 7 oferſumenne mið þinne gertear-  
piſnerge. ꝥ me nu þýncþ þætte no ꝥ an þæt ic ðaſ unþýrnð  
aræfnan mæþ. þe me on becumen iſ. Ac þeah me get mare  
fneccenneſ on becume. ne criþe ic<sup>9</sup> næfre ma ꝥ hit buton ge-  
þýrhtum<sup>10</sup> ſie. forþam ic wæþ ꝥ ic maran 7 heſiznan wýrþe  
pæne Ac ic wolde ſmbe þone læceðom þara ðinra lara hþene  
mare gehýpan. þeah ðu nu hþene ær ræðeſt<sup>11</sup> ꝥ þu wenðeſt<sup>12</sup>  
ꝥ hi wolbon me griþe biſere þincan. ne onðræðe ic hi me nauht  
nu. Ac ic heora eom griþe giſne ægþer ge to gehewenne ge eac  
to gehelbanne. 7 ðe griþe georne biððe ꝥ þu hi me gelærte.  
gpa gpa þu me nu lytle ær gehete. Ða crað ge firiðom. Ic on-  
geat ſona þa ðu gpa pel geryugodeſt. and gpa luſtlice gehewerſt  
mine lare.<sup>13</sup> ꝥ þu woldeſt mið innepeapþan Mobe hi ongiſton. 7  
ſmeagean. forþam ic geanbiððe griþe pel oþ ic wýte<sup>14</sup> hþæt þu  
woldeſt. 7 hu þu hit underſtanðan woldeſt. 7 eac þý ſurþor ic  
tiolode griþe geornfullice. ꝥ ðu hit forſtanðan mihteſt<sup>15</sup> Ac  
ic þe wille nu ſecgan hþelc ge læceþæft iſ minne lare ðe ðu  
me nu biſte. Ðe iſ griðe biſer on muþe 7 he þe tiſþ on ða  
þnotan þonne ðu hiſ æneſt fanðarſt. Ac he perodaþ<sup>16</sup> iſþþan  
he innar. 7 biþ griþe liþe on ðam innoþe. 7 griþe ſwete to  
bealcetenne :.<sup>17</sup>

<sup>m</sup> Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

<sup>1</sup> Cott. æftere frower boc Boetier. <sup>2</sup> Cott. hazen. <sup>3</sup> Cott. gebun-  
ðenne. <sup>4</sup> Cott. fulnape. <sup>5</sup> Cott. cleopode. <sup>6</sup> Bod. ðoma. <sup>7</sup> Bod.  
þinpe. <sup>8</sup> Cott. aſetne. <sup>9</sup> Bod. iſ. <sup>10</sup> Bod. geryþþum. <sup>11</sup> Cott.  
ræðe. <sup>12</sup> Cott. wenðe. <sup>13</sup> Cott. mina lara. <sup>14</sup> Cott. wýte. <sup>15</sup> Cott.  
meahte. <sup>16</sup> Cott. þe peredað. <sup>17</sup> Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

## CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.<sup>a</sup> Ac ðær ðu ongezate hrīðre ic þe nu teohhne to læðenne.<sup>1</sup> ic pat þ þu polberc rīpe georne ðiber fundian. 7 rīpe rīplice beon onælēb mīð ðære zitrunge. forþam ic ge-herbe þ þu ær ræberc þ þu rīpe geornfull wære hit to gehypanne. Ða cwæp þ Mōð. Hrīper wīt þu me nu rīporc læðan. Ða andrýrðe seo Gerceadrīner and cwæp. To wæm forþum ge-rælpum ic tīohhne<sup>2</sup> þ ic þe læðe. þe<sup>3</sup> þin Mōð oft ýmbe wæreþ 7 earmeþ.<sup>4</sup> 7 ðu<sup>5</sup> ne mīhterc gyt fulrīhtne weg afeðian to ðam forþum gerælpum. forþam þin Mōð wæs abirgōð mīð wære anrīne ðīrra leaſena geſælða. Ða cwæp þ Mōð. Ic ðe healrige þ þu me oþere buton ælcum tpeon hræt rīo rōþe gerælp rīe. Ða cwæp rīo Gerceadrīner. Ic wille forlurclice for þinum lufum. Ac ic rīeal be ſumeþe bīrene ſume anlicnerge wære wīran þe zetæcan. oþ þe þ þīng cūþne rīe. to þam þ þu þa bīrne rīeo- tole gercearige. 7 þonne be wære anlicnerge þara rōþena ge-rælpā þu mæge ongitan þa rōþan gerælpā. 7 forlætā<sup>6</sup> wætte him rīherpearð bīr. þ rīnt þa leaſan gerælpā. and þonne mīð ealler mōðer geornfullan ingeþance hīge<sup>7</sup> þ þu mæge becuman to þam gerælpum þe ece þurhpunīaþ :

CAPUT XXIII.<sup>o</sup>

ÐA se ſīrðom þa þīr rīpell afeht<sup>8</sup> hæfðe. þa onzan he eft gīððian. 7 þur cwæp. Sƿa hƿa rīa wille rāpan ƿertmbærne lanð. atīo æreſt of þa þorƿar. 7 þa rīrīar. 7 þ rīearn. 7 ealle þa ƿeōð þe he geſīo þ þam æcerum ðerīzen. þ se hræte mæge ðý bet ƿeaxan. Eac īr ðeōr bīren to geþencenne. þ īr þ ælcum men ſīncð hunīger bīo bƿeað þý ƿeorōðra. gīf he hƿene ær bīteſer onbīrīgþ. and eft rīmýlce ƿeðer bīr þy þancſýrþne. gīf hit hƿene ær bīr rīearnce rīorƿar. 7 norðan ƿīnðar. 7 mīcle ƿenar 7 rīnarar. And þancſýrþne bīr eac þær ðæger leoht for wære egerhcan rīorſrīo wære nīhte. þonne hit wære gīf nan nīht nære. Sƿa bīr eac mīcle þe ƿīnrūmpe rīo rōþe gerælp to habbenne æfter þam eorpmum þīrſer andƿeardan līſer. And eac mīcle ðý eþ þu mīht þa rōþan gerælpā gecƿaran and to hīora cýþþe becuman. gīf ðu æreſt aſýntƿalarc of ðīnum Mōðe

<sup>a</sup> Boet. lib. iii. prosa 1. — Sed quod tu te audiendi, &c.

<sup>o</sup> Boet. lib. iii. metrum 1 — Qui serere ingenium uolet, &c.

<sup>1</sup> Cott. tīohīge to læðanne    <sup>2</sup> Cott. tīohīge.    <sup>3</sup> Cott. wære.    <sup>4</sup> Cott. hræfpeð 7 eac mæz.    <sup>5</sup> Cott. Ac þu.    <sup>6</sup> Bod. forlæt.    <sup>7</sup> Cott. hīge.    <sup>8</sup> Cott. afeht.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

## CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan gærælpā. ⁊ hī ofatīht of<sup>1</sup> ðone gṛund. Siððan þu hī þonne gecnapan miht. þonne pæt ic ꝥ ðu ne pilnaht naner oþnes þingef ofer þa :

CAPUT XXIV.<sup>p</sup>

§ I. ÐA he þa þīr leoð arungen hæfde. þa forlet he þone rang. ⁊ gefpugode ane hpile. ⁊ ongan fmealice þencan on hīr moper ingefance. and ður<sup>2</sup> cpæþ. Ælc deaplic man fpençþ hīne felfne mīð mīrlīcum<sup>3</sup> ⁊ manīgfealþum ýmbhogum. ⁊ þeah pillmað ealle þurh mīrlīce<sup>4</sup> papas cuman to anum enbe. ꝥ īr ꝥ hī pilniap þurh ungelīce eapnunga cuman to anre eadīgnesse. ꝥ īr þonne Gōð. fe īr fruma ⁊ enbe ælces godes.<sup>5</sup> ⁊ he īr fīo hehte gærælp.<sup>6</sup> Ða cpæþ ꝥ Mōð. Ðæt me ðýncþ fe ꝥ hehte gōð.<sup>7</sup> þætte man ne ðurfe naner oþnes godes. ne eac ne recce- ofer ꝥ. fīððan he ꝥ hæbbe. ꝥ īr hrof<sup>8</sup> eallra oþerra gōða.<sup>9</sup> forþam hit eall oðru gōð<sup>10</sup> utan befehþ. ⁊ eall on innan him hæfþ. Næpe hit no ꝥ hehte gōð.<sup>11</sup> gīf him ænīg butan pæpe. forþam hit hæfde ðonne to pilnianne fumer godes<sup>12</sup> þe hit felf næfde. Ða andfpariobe fīo Gefceadwīnes ⁊ cpæþ. Ðæt īr fīrfe fpeotol ꝥ þæt īr fīo hehte gæræld. forþam hit īr ægher ge hrof ge flor ealles godes.<sup>13</sup> hpæt īr ꝥ þonne buton feo felerfe gæræld. þe þa oþra gærælpā ealle<sup>14</sup> on innan him gegaderað. ⁊ hī utan ýmbhæfþ.<sup>15</sup> ⁊ on innan him gehelt. ⁊ him naner ne bið pana. ne he naner neoddeapfe næfþ. Ac hī cuman ealle of him. ⁊ eft ealle to him. fpa fpa ealle pæteru cumað of ðære fæ. ⁊ eft ealle cumað to ðære fæ. Nīf nan to þæs lýtel æpelm.<sup>16</sup> ꝥ he þa fæ ne gerece. and eft of þære fæ he gelent m on þa eorþan. ⁊ fpa he biþ fmuzenbe geonð þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he ær ut fleop. ⁊ fpa eft to ðære fæ :

§ II.<sup>a</sup> Ðīr īr nu bīren þara foþena gærælda. þara pilniap ealle deaplice men to begitanne. ðeah he ðurh mīrlīce<sup>17</sup> pegas ðencan to cumanne. forþam æghwelc man hæfþ gecýnbelīc gōð<sup>18</sup> on him felfum. forþam ælc Mōð pilnaþ foþer godes to

<sup>p</sup> Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

<sup>a</sup> Boet. lib. iii. prosa 2 —Est enim mentibus hominum, &c.

<sup>1</sup> Bod. of atihð oð. <sup>2</sup> Cott. þa. <sup>3</sup> Cott. mīrlīcum. <sup>4</sup> Cott. mīrlīce.

<sup>5</sup> Cott. gooder. <sup>6</sup> Bod. gærælpā. <sup>7</sup> Cott. goōð. <sup>8</sup> Cott. fprof. <sup>9</sup> Cott. goōða. <sup>10</sup> Cott. goōð. <sup>11</sup> Cott. goōð. <sup>12</sup> Cott. gooder. <sup>13</sup> Cott. gooder.

<sup>14</sup> Cott. ealla. <sup>15</sup> Cott. ymbfehð. <sup>16</sup> Cott. æpýlm. <sup>17</sup> Cott. mīrlīce.

<sup>18</sup> Cott. goōð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

## CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beƷitanne. Ac hit biþ ameyneþ miþ ðam lænum Ʒoðum.<sup>1</sup> forþam hit bið [ofþælne]<sup>2</sup> þærto. forþam Ʒume menn penaf þæt Ʒe Ʒeo Ʒeleŷte Ʒerælf. þæt mon Ʒe ƷƷa peliƷ þæt he nanef þinƷer mapan ne þurfe. Ʒ Ʒilniað<sup>3</sup> hiopa popuþ æfter þæm. Sume men penaf þæt þæt Ʒe Ʒæt hehte Ʒoð.<sup>4</sup> þæt he Ʒe hi Ʒerfum hi ƷereƷena Ʒeorþort. Ʒ eallon mæƷene ðær tilaf. Sume penaf þæt þæt hehte Ʒoð<sup>5</sup> Ʒe on ðam hehte anpealde. þa Ʒilniað oðer tƷeƷa. oððe him Ʒelfe ƷicƷian. oððe hi to ðara Ʒicena fƷeonðƷcƷe ƷeƷeoban. Sume teohhƷaf þæt þæt bette ƷƷ þæt mon Ʒeo foremæne. Ʒ Ʒiðmæne. Ʒ hæbbe Ʒoðne<sup>6</sup> hliƷan. tiliað ðonne þær æƷþer Ʒe on Ʒebbe. Ʒe on ƷeƷinne. Manege tellað þæt to mæƷtum Ʒoðe<sup>7</sup> Ʒ to mæƷtere Ʒerælf þæt mon Ʒe Ʒimle bliðe on ðiƷe anbƷearðan liƷe. Ʒ ƷulƷa eallum hi Ʒurum. Sume ðonne ða ðe þaƷ pelan Ʒilniað. hi hi Ʒilniað forþam ðæt hi polbon ðƷ mapan anpeals habban. þæt he mihton<sup>8</sup> þƷ ofƷorƷlicor þiƷra popuþ Ʒurta bƷucan. Ʒ eac þaƷ pelan. Manegæ Ʒint þaƷa þe for ðƷ Ʒilniap anpealde. ðe hi polbon ofmæte feoh<sup>9</sup> ƷeƷaðeƷian. oððe eft þone hliƷan heopa naman hi Ʒilniað þæt hi ƷebƷeðan :

§ III.<sup>r</sup> On ƷƷelcum. Ʒ on ofþum ƷƷelcum lænum. and hƷeorenðum<sup>10</sup> ƷeorþƷcƷum ælceƷ menniƷceƷ moðer inƷeƷanc biþ ƷerƷenceþ miþ þære ƷeornfulneƷe and miþ þære tiolunƷa.<sup>11</sup> Ʒenþ þonne þæt hit hæbbe Ʒum healiƷ Ʒoð<sup>12</sup> ƷerƷƷýneþ. ðonne hit hæfþ ƷeƷunnen<sup>13</sup> þær folceƷ olecunƷa. Onþ me Ʒincð þæt hit hæbbe Ʒeboht Ʒume ƷƷiþe leaƷlice mæƷþe. Sume tiliað miþ miðelfe ƷeornfulneƷe ƷiƷa. forþam þæt hi Ʒurþ þæt mæƷe mæƷt beaƷna beƷitan. Ʒ eac ƷƷƷumlice libban. Ða ƷeƷeopan fƷeonð.<sup>14</sup> þonne ic ƷecƷe Ʒeol<sup>15</sup> þæt ðeopƷeopðeƷte ðƷƷ eallra þiƷra popuþ Ʒerælf. þa ne Ʒint Ʒurþon<sup>16</sup> to popuþ Ʒoðum to tellanne. ac to Ʒoðcunðum. forþam Ʒeo leaƷe ƷƷnþ hi na forþ ne þƷinƷþ. Ac Ʒe Ʒoð þe hi ƷeƷƷnðelice ƷerƷeop to ƷemaƷum. forþam ðe ælceƷ ofþer þinƷer on þiƷe popuþe mon Ʒilnað, oððe forþam þe he mæƷ ðurþ þæt to anpealde cuman. oððe to Ʒumum popuþ Ʒurte. buton ðær ƷeƷeopan fƷeonðeƷ. þone mon Ʒuraf hƷiðum for Ʒurum Ʒ for tƷeopum. ðeah he him nanra

<sup>r</sup> Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

<sup>1</sup> Cott. Ʒoðum. <sup>2</sup> Cott. ofþ þælne. Bod. of þælne. <sup>3</sup> Cott. pinnað. <sup>4</sup> Cott. Ʒoð. <sup>5</sup> Cott. Ʒoð. <sup>6</sup> Bod. heah be Ʒoðe. <sup>7</sup> Cott. Ʒoðe. <sup>8</sup> Cott. meahƷe. <sup>9</sup> Cott. Ʒið. <sup>10</sup> Bod. hi Ʒeorenðum. <sup>11</sup> Cott. tiolunƷa. <sup>12</sup> Cott. Ʒoð. <sup>13</sup> Cott. Ʒenumen. <sup>14</sup> Cott. ƷeƷeopan fƷeond. <sup>15</sup> Cott. Ʒe.

<sup>16</sup> Cott. Ʒurþum.



but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oferpa læna<sup>1</sup> ne pene. ꝥ gecýnð zerehb ꝥ zehlmꝥ ða fpiens to-  
 zæðere mið untobæledlicne lufe. Ac mið ðijrum populs ze-  
 gælþum ꝥ mið ðij anbpearþan pelan mon pýncꝥ oftop feonð  
 ðonne fpeonð. Be þiran<sup>2</sup> ꝥ be manezum pýllecum mæz beon  
 eallum monnum cup. ꝥ te ealle þa lichamlican zob bið<sup>3</sup> for-  
 cuppan ðonne ðære raple cræftaꝥ. Ðræt pe penað ꝥ mon beo  
 þý rcrængna<sup>4</sup> þe he bið micel on hij lichoman. reo fæzerner  
 þonne ꝥ reo hrætner þær lichoman zeblyraþ þone mon. ꝥ ariet.  
 ꝥ rio hælu hine zedeþ lurtbærne. On eallum þijrum licham-  
 licum<sup>5</sup> zergælgnerum men pecap anfealde eadignerre þær þe  
 him ðmcr. forþam þe æghpelc man rpa hræt rpa he ofer ealle  
 oppre þing rpiþort lufað. ꝥ he teohhap<sup>6</sup> ꝥ him rie betrt ꝥ þ biþ  
 hij hehte zob.<sup>7</sup> þonne he ꝥ þonne beziten hæfþ þonne tihhap<sup>8</sup>  
 he ꝥ he mæze beon rwiðe zergælg. Ne onface ic nauht ꝥ þa ze-  
 gælpa ꝥ þeo eadigner rie þæt hehte zob<sup>9</sup> þijer anbpearþan lufet.  
 forþam ðe<sup>10</sup> æghwlc mann tehhap<sup>11</sup> ꝥ ꝥ ðing betrt rie ꝥ he  
 rpiþort ofer oppu þing lufað. ꝥ þonne he tlohhap ꝥ he rie rpiþe  
 zergælg. zif he ꝥ bezitan mæze. ꝥ he þonne rpiþort pillnað.  
 Ðu ne iꝥ þe<sup>12</sup> nu zenoz openlice zeeopað papa learena zergælpa  
 anlicner. ꝥ iꝥ þonne æhta. ꝥ peoþðrcipe. ꝥ anpealb. and zelp<sup>13</sup>  
 ꝥ populðlurt. Be þam populðlurte Epicurus re uprita ræbe. þa  
 he ýmbe ealle þær oðra zergælpa rmeabe. þe pe æri nemðon. þa  
 ræbe he ꝥ re lurt pære ꝥ hehte zob.<sup>14</sup> forþam ealle þa oppu  
 zob. þe pe æri nemðon. oleccap þam Mobe ꝥ hit ret.<sup>15</sup> re lurt  
 ðonne ana olecþ þam lichoman anum rpiþort.

§ IV.<sup>s</sup> Ac pe pillað nu zet rprecan ýmbe manna gecýnð ꝥ  
 ýmbe heopa tilunga. þa nu peah heopa Mob ꝥ heopa gecýnð  
 rie aþimmað. ꝥ hi rien on ꝥ ofbæle ariæn to ýfele ꝥ þiber  
 healde. peah hi pilnað. þær þe hi cunnon ꝥ mazon. þær hehtan  
 zober.<sup>16</sup> Ðpa rpa oferþruncen man pat ꝥ he rceolbe to hij hure  
 and to hij pærte. ꝥ ne mæz peah ðiber ariebian. rpa biþ eac  
 þam Mobe ðonne hit bið ahefzab mið ðæm ymbhogum ðijre  
 populðe. hit biþ mið ðam hwlum oferþrenceð ꝥ zebpelob. to  
 þam<sup>17</sup> ꝥ hit ne mæz fullrýht ariebian to zobe. Ne pýncꝥ peah

<sup>s</sup> Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

<sup>1</sup> Cott. leana. <sup>2</sup> Cott. þij. <sup>3</sup> Cott. licumlican zobð bioð. <sup>4</sup> Cott. rrcenepa. <sup>5</sup> Cott. licumlicum. <sup>6</sup> Cott. tlohhað. <sup>7</sup> Cott. zobð.

<sup>8</sup> Cott. tlohhað. <sup>9</sup> Cott. zobð. <sup>10</sup> Cott. þý. <sup>11</sup> Cott. tlohhað. <sup>12</sup> Cott. þ. <sup>13</sup> Cott. zelp. <sup>14</sup> Cott. zobð. <sup>15</sup> Bod. retað. <sup>16</sup> Cott. zober. <sup>17</sup> Cott. zebpealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapnizen þe þær<sup>1</sup> pilnaþ to begitanne ꝥ hi mapan ne þurfon tilian. Ac penap ꝥ hi mægen eall<sup>2</sup> þar goð<sup>3</sup> gezaderuan togezæþe. þætte nan buton þære gezomnunga ne rie. nýton þonne nan [oþer]<sup>4</sup> goð<sup>5</sup> ðonne eallra ðara deopþýrðertena ðinga gezaderunga to heora anpealbe. ꝥ he naner ðmger buton þæm ne þurfe. Ac ꝥ ný nan man ꝥ te fumeþ eacan ne þurfe buton Gode anum. Þe hæþ on hý azenum zenoh. ne ðearf he naner þmger buton þær þe he on him ſelfum hæfð. Feht þu nu ꝥ þa dyrenbe<sup>6</sup> penað ꝥ te ꝥ ðmz rie ælceþ peopþrcipeþ bett þurþe þæt te hi<sup>7</sup> meðmæþte ongiton maþon. neþe neþe. ic pat ꝥ hit ný no to forþeonne. Ðu mæz ꝥ yfel beon ꝥ te ælceþ monner inþeþanc penþ ꝥ te goð<sup>8</sup> rie. 7 ærteþ hýzþ. 7 pilnaþ to begitanne. neþe ný hit na yfel ꝥ iþ ꝥ hehte goð.<sup>9</sup> Ðri ný nu anpealþ to tellanne to jumum ðara hehtena goða ðmreþ anþeapnþan lþeþ. Þpæþer þæt nu rie to talianne paclíc 7 unnýt ꝥ te nýtrþýrþort iþ eallra ðmra þorulþ þmza ꝥ iþ anpealþ. hpæþer nu goð<sup>10</sup> hlþa 7 forþmæpneþ rie<sup>11</sup> for nauht to tellenne. neþe neþe. Ný hit nan cýn<sup>12</sup> ꝥ mon ꝥ for nauht telle. forþam þe ælc mon penþ ꝥ þ bett rie ꝥ he rþþort luþþ. Ðu ne wton þe ꝥ nan neapþeþeþ. ne nan earþoþu. ne nan unþotneþ. ne nan ſar. ne nan heþmgeþ. ný nan gezælð. Þpæt ðurþon<sup>13</sup> þe nu ma ymbe ða gezælða rþnecan. Ðu ne pat ælc man hpæt þa beoþ. 7 eac pat ꝥ þa<sup>14</sup> beoð ꝥ hehte goð.<sup>15</sup> 7 ðeah reþ fulneah ælc mon on rþþe lýclum ðmzum ða ſeleþtan gezælþa. forþam he penþ ꝥ he hie þonne ealle hæbbe. zif he hæfð ꝥ þ he ðonne rþþort pilnaþ to begitanne. Ðæt iþ þonne ꝥ hi rþþort pilnaþ to begitanne. þela. 7 peopþrcipe. 7 wice. 7 þmreþ þorulþe pulþor. 7 zilþ. 7 þorulþ luþt. Ðmreþ ealleþ hi pilnaþ. forþam ðe hi penap ꝥ hie þurþ þa þmz reþlon begitan ꝥ him ne rie<sup>16</sup> naner pillan pana. naþeþ<sup>17</sup> ne peopþrcipeþ. ne anpealþeþ. ne forþmæpneþeþ. ne bliþeþ. þær ealleþ hi pilnaþ. 7 þel ðoþ ꝥ hi þær pilnað. ðeah hi mýclíce<sup>18</sup> hý pilnizen. Be ðam ðmzum mon mæz rþeoþole ongitan ꝥ ælc mon ðær pilnaþ ꝥ he mæze ꝥ hehte goð begitan ðær hi hit geenapan mýhtan. oððe on rýht recan cuðon. Ac hi hit ne recað on ðone rýhtertan<sup>19</sup> þez. hit ný on ðmreþ þorulþe.

<sup>1</sup> Bod. meapþneþe þær. <sup>2</sup> Bod. him aþen ealle. <sup>3</sup> Cott. goð. <sup>4</sup> Bod. heopa. Cott. heopa. <sup>5</sup> Cott. goð. <sup>6</sup> Bod. dyregian þe <sup>7</sup> Bod. þ. <sup>8</sup> Cott. goð. <sup>9</sup> Cott. goð <sup>10</sup> Cott. goð. <sup>11</sup> Bod. reo. <sup>12</sup> Cott. hit cýn <sup>13</sup> Bod. þurþe. <sup>14</sup> Cott. hi. <sup>15</sup> Cott. goð <sup>16</sup> Bod. reo. <sup>17</sup> Cott. naþeþ <sup>18</sup> Cott. mýclíce. <sup>19</sup> Bod. rýhtortan.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.<sup>t</sup>

ÐA se ƿiſdom þa ðiſ ſpell aſæð heſðe. þa ongan he eft ſinȝan 7 ðuſ cƿæþ. Ic ƿille nu mið ȝiððum ȝecȝpan hu ƿun-ðorlice Drihten ƿelt eallra ȝerceanra mið ðam bƿiðlum hiſ anƿealðeſ. 7 mið hƿilcepe endebyrðneſſe he ȝeſtaƿolaþ 7 ȝemetȝað ealle ȝerceanra. 7 hu he hi hæfð ȝehearƿaðe 7 ȝehæſte mið hiſ unanbinðenðlicum ƿacentum. ꝥ ælc ȝerceanſ biþ heałb on locen ƿiþ hiſe ȝecȝnðe. þæſe ȝecȝnðe ðe heo to ȝerceanen ƿæſ. buzon monnum. 7 ſunnum enȝlum. ða ƿeorþaþ hƿilum of hioſa ȝecȝnðe. Ðræt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæſte ƿacentan hæbbe. 7 hiſe mæȝiſter ƿiððe luſȝe. and eac onð-ſæðe. ȝiſ hit æſne ȝebȝneþ ꝥ heo bloðeſ onbiſiȝð. heo ſoſȝit ſona hiſe niſan taman. 7 ȝemonð þæſ ƿiłban ȝeƿunan hiſe elðſana. onȝinð þonne ƿȝn 7 hiſe ƿacentan bƿecan. 7 abit æſeſt hiſe laðteop. and ſiððan æȝhræt ðæſ þe heo ȝeſon mæȝ. ȝe monna. ȝe neata. ſƿa ðoþ eac ƿuðu ſuȝlaſ. ðeah hi beon ƿel atemeðe. ȝiſ hi on ðam ƿuða ƿeorþaþ. hi ſoſſeoð heoſa laſe-oraſ 7 ƿuniāþ on heoſa ȝecȝnðe. þeah heoſa laſeoraſ him ðonne biððan þa ilcan mettaſ ðe hi æſ tame mið ȝeƿeneðon. þonne ne ƿeccap hi þaſa metta. ȝiſ hi þæſ ƿuða benuȝon. Ac þinç him ƿȝnȝumpe ꝥ him ſe ƿeałb on cƿepe. and hi ȝehiſan oſeſſa ſuȝela ſtemne. ſƿa bið eac þam tƿeopum ðe him ȝe-ȝnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of ðune to þæſe eoſþan. ſƿelce þu began mæȝe. ſƿa þu hiſe alæſſe. ſƿa ſƿinç he up. 7 ƿȝȝað ƿiþ hiſ ȝecȝnðeſ. ſƿa ðeð eac ſeo ſunne. þeah heo oſeſ miðne ðæȝ onſiȝe 7 lute to þæſe eoſþan. eft heo ſeçþ hiſe ȝecȝnðe. 7 ſiȝiþ on þa ðæȝlan ƿeȝaſ ƿiþ hiſe upȝnæſ. 7 ſƿa hiſe uſon 7 uſon. oððe hio cȝmþ ſƿa up ſƿa hiſe ȝemeſt ȝecȝnðe bið. ſƿa ðeþ ælc ȝerceanſ. ƿȝȝaþ ƿiþ hiſ ȝecȝnðeſ. 7 ȝeſaȝen biþ ȝiſ hit æſne to cuman mæȝ. Niſ nan ȝerceanſ ȝerceanen þaſa þe ne ƿiłuȝe ꝥ hit ƿiðeſ cuman mæȝe þonan þe hit æſ com. ꝥ iſ to ƿæſte 7 to onſoſȝneſſe. ſeo ƿæſt iſ mið Froðe. 7 þæt iſ Froð. Ac ælc ȝerceanſ hƿeaſſað on hiſe ſełſpe ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿeaſſaþ ꝥ heo eft cume þæſ heo æſ ƿæſ. 7 heo ꝥ ilce ꝥ heo æſ ƿæſ. ðonecan þe heo utan behƿenſeð ſe. ꝥ ꝥ hio æſ ƿæſ. 7 ðo ꝥ ꝥ heo æſ ðȝðe.

<sup>t</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

## CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them to *become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.<sup>a</sup>

§ I. ÐA se ƿiſdom þe ðiſ leof aſunzen<sup>1</sup> hæfde. Ða onzan he eft ſpellian 7 þuſ cƿæþ. Eala hƿæt ge eorþlican men.<sup>2</sup> þeah ge eop ƿelfe nu ðon neatum gelice for eoppe dýrge. hƿæt ge þeah maƿon hƿæt hƿeƿo<sup>3</sup> ongiƿan ſƿelce eop mæte be eopnum ſnum-ſceafte. þ 17 God. þone roþan ſnuman and þone roþan enbe ælcne geſælþæ ge ongiƿaþ ðeah ge hine fullce ne gecnapan.<sup>4</sup> 7 ſƿa þeah ſio gecýnð eop tihð to þam angyte. ac eop tihþ<sup>5</sup> ſƿiþe manigfeald geþola of þam andgyte. Gefencað nu hƿæþer men mægen cuman to þam roþum geſælþum ðuþ þa<sup>6</sup> andþearðan geſælþa. forþam ðe fullneah ealle men cƿeþaþ þ ƿe ƿeo<sup>7</sup> 7 e geſælgoſta. ƿe þe þaſ eorþlican geſelþa ealle<sup>8</sup> hæfþ. hƿeþer nu micel feoh. oððe ƿeopſcipe. oððe eall þeſ andþearða pela. mæge ænigne mon ðon ſƿa geſæline þ he naner þinzer mapan ne þurfe.<sup>9</sup> neſe neſe. ic ƿat þ þ hi ne mazon. Ðƿi nu hit þonne on þý ſƿiþe ſƿeotol þ ðaſ andþearðan ƿoð<sup>10</sup> ne ƿint na þa roþan ƿoð.<sup>10</sup> forþam ðe hi ne mazon ſellan þ hi gehataþ. Ac licettaþ þ hi zelæſtan ne mazon. þonne hi gehataþ þam þe hi luſian ƿillaþ þa roþan geſælþa. 7 aleozaþ him þeah ma þonne hi h:m zelæſtan. forþam þe hi heopa nabbap ma þonne hi heopa habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hƿæðer ðu æſpe ault unroſ ƿæpe ða þa þu geſælgoſt ƿæpe.<sup>11</sup> oððe hƿæðer ðe æſpe æniger ƿillan ƿana ƿæpe ða ðu mæſtne pelan hæfberc. oððe hƿæþer ðin ƿopulð þa eall ƿæpe æfter ðinum ƿillan. Ða andſƿopode Boetiur and cƿæð. Neſe la neſe. Næſ ic næſpe ƿit nane hƿile ſƿa emneſ modeſ. þæſ þe ic gemunan mæge. þæt ic ealluaga ƿæpe onſopz. þ ic ſƿa onſopz ƿæpe þ ic nane geðnefeðneſſe næfde. ne me næſpe ƿit ne licode eall þ ic ƿiſte.<sup>12</sup> ne me næſpe næſ ealles ſƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿopode ſe ƿiſdom 7 cƿæþ. Ðƿi næſe þu þonne zenoz eapm. 7 zenoz unhiþý.<sup>13</sup> þeah þe þuhte þ ðu peliz ƿæpe. ðonne þu oþer tpega. oððe hæfberc þ þu nolberc. oððe næfberc þ þu ƿolberc. Ða andſƿapode Boetiur 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ræberc.

<sup>a</sup> Boet. lib. iii. proſa 3 — Vos quoque, O terrena, &c.

<sup>1</sup> Cott. aſunzen. <sup>2</sup> Bod. hƿæ þæſ ƿeopðlican men. <sup>3</sup> Cott. hƿeƿu. <sup>4</sup> Cott. oncnapen <sup>5</sup> Bod. teohð. <sup>6</sup> Cott. þaſ. <sup>7</sup> Cott. ƿe. <sup>8</sup> Cott. ealla <sup>9</sup> Cott. þýſe. <sup>10</sup> Cott. ƿoð. <sup>11</sup> þa þu geſælgoſt ƿæpe, deest in MS. Bod. <sup>12</sup> Cott. ƿiſte. <sup>13</sup> Cott. unhyðig.



## CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to do what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Da cræþ je ƿiſdom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cræþ Boetiur. Ða cræþ je ƿiſdom. Liſ he þonne eapm bið. ne he þonne ne bið eabiȝ. ƿop þý he ƿilnað ꝥ he habbe ꝥ he næfð. þý he ƿolde ƿenoz habban. Ða cræð Boetiur. Ðæt iſ eall ƿop ꝥ þu reȝt. Ða cræð je ƿiſdom. Ðu ne hæfdeſt þu ðonne ða eapmpe.<sup>1</sup> þa þa þu ƿeleȝort ƿære. Ða andſƿapode ic and cræþ. Ic ƿat ꝥ þu ƿop reȝt. ꝥ ic hi hæfde. Ða cræþ je ƿiſdom. Ðu ne þincþ me þonne nu ꝥ ealle þa ƿelan þiſeſ miððaneapdeſ ne maȝon ȝeðon ænne mon ƿeliȝne. ſƿa ƿeliȝne ꝥ he ƿenoz habbe and no mapan ne þurfe.<sup>2</sup> ȝ ſƿa ƿeah hi hit ȝehataþ ælcum þapa þe hi hæfð. Ða cræð ic. Niſ nan ðing<sup>3</sup> ƿoppe þonne ꝥ þu reȝt.

§ II<sup>v</sup> Ða cræþ je ƿiſdom. Ac hƿi ne eapst þu ðonne hiȝ ȝe-  
paſa. Ðu ne miht ðu ȝeſeon ælce ðæg ꝥ ða ſcƿenȝpan nimaþ þa ƿelan of<sup>4</sup> þam unſcƿenȝpan. Ðƿi biþ elleſ ælce ðæg ſƿelc ȝeoſunȝ. ȝ ſƿelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton ꝥ ælc bit ðæſ ƿeaſlaceȝ ðe him on ȝenumen biþ. oððe eft oþreȝ ȝitȝaþ. Ða andſƿapode<sup>5</sup> ic. ȝ cræþ. Lenoh ƿýhte þu ſƿƿaſt. ſƿa hit iſ ſƿa þu reȝt Ða cræþ he. For þiſum þinȝum beþearf ælc mon ſultumeſ to eacan him ſelfum ꝥ he mæȝe ȝehealðan hiȝ ƿelan. Ða cræþ ic. Ðƿa oðſæcð þæſ. Ða cræþ he. Liſ he nauht næfde þæſ þe he onðreðe ꝥ he ſoſleoran þoſſte. þonne ne ðoſſte he na mapan ſultumeſ þonne hiȝ ſelfeſ. Ða cræþ ic. Soþ þu reȝt Ða onſac je ƿiſdom ſaplice. ȝ cræþ. Eala ꝥ me þincþ ƿiþer-  
þearð þinȝ ælceſ monneſ ȝeƿunan ȝ ælceſ monneſ ƿillan<sup>6</sup> ic nu reȝan ƿille. ꝥ iſ. þætte þonan ðe hi teohhiaþ ꝥ hi ſcylan eabiȝpan ƿeoſþan. ꝥ hi ƿeoſþaþ ðonan eapmpan ȝ eapȝpan.<sup>7</sup> ƿonðam ȝiſ hi lýtcleſ hƿæt habbaþ. þonne beþurſon hi ꝥ hi oleccan þam æfter ſƿiþe þe æniȝne ƿuhte maſe habbað. ſam hi þýrſon. ſam hi ne þurſon. hi ƿillaþ þeah. Ðƿæſ iſ ðonne reo ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. ꝥ heo mæȝe aðriſan þa eormpo<sup>8</sup> ſƿam þæm ƿeleȝum eallunȝa. ſƿa he maſe hæfþ. ſƿa he ma monna<sup>9</sup> oleccan ſceal. Ðƿæpeſ þa ƿelȝan nu næfpe ne hingriȝe.<sup>10</sup> ne ne þýrſte. ne ne cale.<sup>11</sup> ic ƿene þeah ꝥ þu ƿille nu cƿeþan ꝥ þa ƿelȝan habban mið hƿam hi mæȝen þæt eall ȝebetan. Ac þeah þu nu ſƿa cƿeþe. hit ne maȝon þa ƿelan eallunȝa ȝebetan. þeah hi ſume hƿile mæȝen.

<sup>v</sup> Boet. lib. iii. proſa 3.—Atqui hoc quoque, &c.

<sup>1</sup> Cott. ȝumpe. <sup>2</sup> Cott. þýrſte <sup>3</sup> Cott. þapa. <sup>4</sup> Cott. on. <sup>5</sup> Cott. andſƿpde. <sup>6</sup> Cott. þe. <sup>7</sup> Bod. eaphpan. <sup>8</sup> Cott. ȝumþa. <sup>9</sup> Bod. mapan. <sup>10</sup> Cott. hingpe. <sup>11</sup> Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan<sup>1</sup> ꝥ mon ælce ðæg panap. forþam þe ſeo menniſce wæðl. þe næfre gefylled ne biþ. wilnaþ ælce ðæg hwæt hweþ þiſer<sup>2</sup> woruld pelan. æghwær ge wægler. ge meter. ge ðwyncer. ge manegra þinga to eacan þam. forþam niþ nan mon gwa pelig. ꝥ he mapan ne þyrfe. Ac ſeo gyt unſ ne can<sup>3</sup> gemet. ne næfre ne biþ gehealben on þære niðþearfe. ac wilnaþ ſimle mapan þonne he þurfe. Ic nat hwil<sup>4</sup> ge fulcruþiaþ þam hweorðenan pelan. nu hi ne maƿon eorpe wæðle eop ſſam abon. Ac ge ecaþ eorpe eorðe<sup>5</sup> mið þam þe hi eop to cumað .

§ III.<sup>w</sup> Ða ſe Wiſdom þa þiſ ſpell aſæð hæfde. þa ongan he eft giddian.<sup>6</sup> ⁊ þur ſingende cwæþ. Ðwelc fremu byþ þam welgan gytſere ꝥ he geƿaderige ungerum þiſſa welena ⁊ ælcer gimcynnere genog beſite. ⁊ þeah he eorpe hi land mið ðwrens ſula. ⁊ þeah eall þer miððanearð ſie hiſ anwealde underþeodeð. ne læt he hiſ nanuht of þiſ miððanearðe mið him mare þonne he brohte hiðer .

## CAPUT XXVII.<sup>z</sup>

§ I. TƿA<sup>7</sup> ðing mæg ſe weorðſcipe ⁊ ſe anweald geðon. gif he becymþ to þam ðwrgan. he mæg hine geðon weorðne. ⁊ andwyrn eoprum ðwrgum. Ac þonecan<sup>8</sup> þe he þone anweald forlæt. oððe ſe anweald hine. þonne ne biþ he nauþer þam ðwrgan ne weorð. ne andwyrne. Ðwæþer nu ſe anweald hæbbe þone weap<sup>9</sup> ꝥ he aſtſicige<sup>9</sup> unweap. ⁊ aſwyrpalege<sup>10</sup> of riara manna wode. ⁊ plantige ðær cweſtaſ on. Ic wæt þeah ꝥ ſe eorþlica anweald næfre ne wæpþ þa cweſtaſ. ac liþ and gadræp unweap. ⁊ ðonne hi geƿadræp hæfþ.<sup>11</sup> þonne eopaþ<sup>12</sup> he hi naller ne hið. forþam þara riara manna unweap manige men geſeoþ. forþam þe hi manige cunnon. and manige him mið beoð. forþam þe ſimle weorðiaþ ymbe þone anweald. ⁊ hine eac weſeoþ. ðonne þe geſeoð ꝥ he cymð to ðam wyrnerſtan. ⁊ to þam þe uſ unweorðſorte bioþ. for þam þingum wæſ gto ꝥ ſe riara Latulur hine gebealg. ⁊ gwa ungeſwægllice forcwæð Nonum ðone rican. for-

<sup>w</sup> Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

<sup>z</sup> Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.

<sup>1</sup> Cott. ycan. <sup>2</sup> Cott. hwæþ hwegu þyrſer <sup>3</sup> Cott. con. <sup>4</sup> Bod. hu. <sup>5</sup> Cott. wæðle. <sup>6</sup> Cott. giddigan. <sup>7</sup> Cott. tu. <sup>8</sup> Bod. þanecan.

<sup>9</sup> Bod. aſtſice cwe. <sup>10</sup> Bod. wyrpalege. <sup>11</sup> ac liþ and gadræp unweap ⁊ þonne hi geƿadræp hæfþ, deest in MS. Bod. <sup>12</sup> Bod. and þonne eopaþ.

remedy it, though they somewhere may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

## CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenedum scrīðþæne. micel riðo mið Romparum wæs þ̅ þær nane oþre on ne gettan.<sup>1</sup> buton þa peorþertan. Ða forweah ge Latulur hine for þi he þær on sittan sceolde. forþam he hine rihte riþe ungerceað-  
 riþne 7 riþe ungemetwæstne. Ða ongan ge Latulur him ri-  
 gettan on. ge Latulur wæs heretoga on Rome. riþe gerceaðriþ  
 man. ne forwape he no þone oþerne gwa riþe. gif he nan rice  
 ne nænne anweald næfde :

§ II. v. Ðweþen þu nu mæge ongitan hu micelne unweorþwice  
 ge anweald<sup>2</sup> brengiþ þam unmedeman. gif he hine undeafegþ. for-  
 þam ælces monnes yfel biþ ðy openre. gif he anweald hæfþ. Ac  
 gezege me nu. ic awize þe þu Boetius. hwi þu gwa manigweald  
 yfel hæfdest 7 gwa micel unweorþe on þam rice þa hwile þe ðu  
 hit hæfdest. oððe forhwil þu hit eft winum unwillan<sup>3</sup> forlete.  
 Ðu ne wast þu þ̅ hit næf for nanum oþrum þingum. buton  
 forþam ðe ðu noldest on eallum ðingum beon gewearde wæs  
 unrihtwigan cýninges<sup>4</sup> willan Deowices. forþam þe þu hine on-  
 zeate on eallum þingum unweorþne wæs anwealdes. riþe sceam-  
 learne 7 ungewearne.<sup>5</sup> buton ælcum godum<sup>6</sup> weape. forþam þe  
 ne magon nauht eafe secgan þ̅ þa yfelan sien gode.<sup>7</sup> weah hi  
 anweald habban. Ne wiste þu weah na awisen from Deowice.  
 ne he ðe na ne forwape. gif ðe licode his dýrig 7 his unrihtwigan  
 gwa wel gwa his dýregum deorlingum dýde. Líf þu nu gewape  
 gumne riþe riþne man. þe hæfde riþe goda<sup>8</sup> oferhyða. and  
 wære weah riþe earm 7 riþe ungewearl. hwæþen ðu woldest  
 cweþan þ̅ he wære unrywe anwealdes 7 weorþwices. Ða and-  
 gworode Boetius 7 cwæþ. Nege la nege. gif ic hine gwealde  
 gemete.<sup>9</sup> ne cwæpe ic næfne þ̅ he sie unweorþe anwealdes 7  
 weorþwices. Ac ælces me winc þ̅ he sie rywe þe on rihte  
 worulde is. Ða cwæþ ge Wisdom. Ælc cwæst hæfþ his win-  
 domgife. 7 þa gife 7 pone<sup>10</sup> weorþwice þe he hæfþ. he forgyfþ  
 riþe hwæ ælcum þara<sup>11</sup> ðe hine lufað. gwa gwa Wisdom is ge  
 hehsta cwæst. 7 ge<sup>12</sup> hæfþ on him weorþe oþre cwæstas. þara  
 is an weorþwice. oþer metung.<sup>13</sup> þwilde is ellen. weorþe riht-

<sup>v</sup> Boet lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

<sup>1</sup> Cott. for þam hit wæs þa riþe micel riðo mið Romparum þ̅ wæs  
 nane oþre an ne wæton. <sup>2</sup> Bod. ap. <sup>3</sup> Cott. unwillum. <sup>4</sup> Bod. wines.  
<sup>5</sup> Bod. ungewearne. <sup>6</sup> Cott. godum. <sup>7</sup> Cott. gode. <sup>8</sup> Cott. goda.  
<sup>9</sup> Cott. mette. <sup>10</sup> Bod. þar ge þone. <sup>11</sup> Cott. þame þe. <sup>12</sup> Cott.  
 he. <sup>13</sup> Cott. gemetung.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldst see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ƿurmes. Se ƿurðom geðeð hƿ lufienðas ƿre. ⁊ ƿære.<sup>1</sup> ⁊ gemet-  
færte. ⁊ geƿýlðige. ⁊ ƿurðƿre. ⁊ ælces goðes<sup>2</sup> feapas he gefýllþ  
ðone ðe hine lufað. ꝥ ne maƿon ðon þa þe þone anpealð habbaþ  
þƿre ƿoruldre. ne maƿon hi nænne cræft forƿran þam þe hi<sup>3</sup>  
lufað of hƿora pelan. ƿif hi hine on heora gecýnðe nabbað. Be  
þam iſ ƿriþe ƿreotol ꝥ þa ƿican on ðam ƿoruldþelan nabbaþ  
nænne ƿunðor cræft. Ac him biþ re pela utane cumen. ⁊ he  
ne mæg utane nauht aƿner habban. Geƿenc nu hƿæƿer ænig  
mon beo aƿý<sup>4</sup> unpeorþra þe hine manige men forƿioþ.<sup>5</sup> ƿif  
þonne ænig mon aƿý unpeorþra biþ. þonne biþ ælc ðýri man  
þe<sup>6</sup> unpeorþra. þe he mape ƿice hæfþ ælcum ƿurum men. Be  
þam iſ ƿenoz ƿreotol. ꝥ re anpealð ⁊ re pela ne mæg hƿ  
pealbenð<sup>7</sup> geðon no þý peorþnon.<sup>8</sup> Ac he hine geðeð þý unpe-  
orþran<sup>9</sup> þe he him tocýmþ. ƿif he ær ne ðohte. ƿra biþ eac re  
pela ⁊ re anpealð þý ƿƿra. ƿif re ne ðeah þe hine ah. æƿer  
hƿora biþ ðý forcuþra ƿif hi hi gemetaþ :

§ III.<sup>2</sup> Ac ic þe mæg eape ƿereccan be ƿumere biſne. ꝥ ƿu  
miht ƿenoz ƿreotole onƿiton ꝥ þiſ andƿearðe liſ iſ ƿriþe anlic  
reade. ⁊ on þære reade nan mon<sup>10</sup> ne mæg beƿitan þa ƿoþan  
geſælþa. Ðu ƿenſt þu nu. ƿif hƿelc ƿriþe ƿice mon ƿýrþ aƿriſen  
of hƿ eapðe. oþþe on hƿ hlaforðes æpenðe færþ. cymþ ðonne  
on ælþeodig folc. þær þær hine nan man ne can. ne he nænne<sup>11</sup>  
mon. ne ƿurþum ꝥ geðeode ne can. ƿenſt ðu mæge hƿ<sup>12</sup> ƿice  
hine þær on lanðe ƿýrþne geðon. Ac ic ƿat ꝥ he ne mæg. Liſ  
þonne re peorþſcipe þam pelan gecýnðe ƿære. ⁊ hƿ aƿen ƿære.  
oþþe eft re pela þær pelegan aƿen ƿære. þonne ne mihte he hine  
na<sup>13</sup> forlætan. ƿære re man on ƿelcum lanðe ƿelce he ƿære  
þe he ahte. þonne ƿære hƿ pela and hƿ peorþſcipe mið him.  
Ac forþam þe re pela ⁊ re anpealð hƿ aƿene ne beoþ. for þý  
hi hine forlætað<sup>14</sup> ⁊ forþý þe hi nan gecýnðelic goð<sup>15</sup> on him  
reſum nabbaþ. for ðý hi loſiaþ ƿra ƿra reade. oþþe ƿmec. ƿeah  
re leaſa pena and ƿio ƿæbelſe ƿara ðýrigena monna tiohhie ꝥ  
re anpealð re<sup>16</sup> ꝥ hehte goð.<sup>17</sup> Ac hit biþ eall oþer. þonne þa  
ƿican beoþ oþer tpega. oþþe on ælþeode.<sup>18</sup> oððe on hƿora

<sup>2</sup> Boet. lib. iii. prosa 4.—Atque ut agnoscas veram, &c.

<sup>1</sup> Bod. peorþe. <sup>2</sup> Cott. goðes. <sup>3</sup> Bod. hine. <sup>4</sup> Cott. aþe. <sup>5</sup> Bod.  
forþreon. <sup>6</sup> Cott. ðýrig mon þý. <sup>7</sup> Bod. anpealð <sup>8</sup> Cott. peorþpan.  
<sup>9</sup> Bod. ƿýrþan. <sup>10</sup> Cott. forþæm on þæm nan mon. <sup>11</sup> Bod. ne ænne.  
<sup>12</sup> Cott. hƿ pela ⁊ hƿ. <sup>13</sup> Cott. no. <sup>14</sup> Bod. forlætan. <sup>15</sup> Cott.  
goð. <sup>16</sup> Cott. ⁊ re pela re. <sup>17</sup> Cott. goð. <sup>18</sup> Cott. ellenðe.



prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then



either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

## CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.<sup>c</sup>

§ I. ÐA ge ƿiſdom þa hiſ leoþ arunzen hæfðe. Ða ongan he eft ſpellhƿan<sup>1</sup> 7 þuſ cƿæþ. Ðræþer þu nu ſene ꝥ þær cýninges geſerþæden. 7 ge þela. 7 ge anpealb. þe he gíf hiſ ðeoplingum. mæge ænigne mon gebon ſeligne oððe ſealbene. Ða andſƿoreþe ic 7 cƿæþ. forþi ne maƿon hi :. Ðræt iſ on ðiſſe andſearþdan liſe ƿýnſumpe 7 beſene ðonne þær cýninges folgaþ. 7 hiſ neapert. 7 iððan þela 7 anpealb :. Ða andſƿoreþe ge ƿiſdom and cƿæð. Sege me nu. hræþer þu æſſe gehýrþert ꝥ he anſum þara. þe ær uſ ƿæne. eallunga ſurhpunode. oððe<sup>2</sup> þenſt ðu hræþer hine ænig þara ealne ƿez habban mæge þe hine nu hæfð. Ðu ne ƿarst ðu ꝥ te ealle bec ſint fulle<sup>3</sup> þara biſna þara monna þe ær uſ ƿæran. and ælc mon ƿat þara ðe nu leofoþ ꝥ manegum cýninge onhræarſ ge anpealb 7 ge þela. oð þæt<sup>4</sup> he eft ƿearþ ſeabla. Eala ea iſ ꝥ þonne forþeopþfullc þela þe nauþer ne mæg ne hine ſelſne gehealdan. ne hiſ hlaforð. to ðon ꝥ he ne þurſe<sup>5</sup> mapan ſultumer. oððe hi beoþ bezen forhealden. Ðu ne iſ ꝥ þeah geo eoppe hehſte geſælþ þara cýninga anpealb. 7 þeah gíf þam cýninge æniges ƿillan þana biþ. þonne lýtlaþ ꝥ hiſ anpealb. 7 ecþ hiſ eamþa. for þý biþ ſimle ða eoppe geſælþa on ſumum þingum ungerælþa.<sup>6</sup> Ðræt þa cýningaſ. þeah hi manegra<sup>7</sup> ðeoba<sup>8</sup> ſealdan.<sup>9</sup> ne ſealdþ hi þeah eallra þara þe hi ſealdan ƿolbon. Ac beoþ forþam ſiþe<sup>10</sup> earme on heopa Mode. forþý hi nabbaþ ſume þara þe hi habban ƿolbon. forþam ic ƿat ꝥ ge cýning þe gítſene biþ. ꝥ he hæfþ mapan<sup>11</sup> eamþe þonne anpealb. forþam cƿæþ geo ſum cýning þe unrihtlice ſenſ to riče. Eala hræt ꝥ bið geſælzig mon ðe him ealnepeþ ne hantað nacoð ſeopð ofeþ þam hearðe be ſmalan þræþe. ſpa ſpa me<sup>12</sup> ſimle gít<sup>13</sup> ðyðe. Ðu ſincþ þe nu hu þe ge þela 7 ge anpealb hiege. nu hý næſſe ne biþ butan ege. 7 earfoþum. 7 forþum. Ðræt þu ƿarst þæt ælc cýning ƿolde beon<sup>14</sup> butan ðiſum. 7 habban ðeah anpealb gíf he mihte.

<sup>c</sup> Boet lib. iii. proſa 5.—An vero regna Regumque, &c.

<sup>1</sup> Cott. ſpellhan.

<sup>2</sup> Cott. fulla.

<sup>3</sup> Bod oðþe þ.

<sup>4</sup> Cott. þýpſe.

<sup>5</sup> Cott. unſealþa.

<sup>6</sup> Cott. mænig ſep.

<sup>7</sup> Cott. þeoba.

<sup>8</sup> Cott. ſealden.

<sup>9</sup> Bod ſpa.

<sup>10</sup> Cott. mapon.

<sup>11</sup> Bod. næ.

<sup>12</sup> Cott. gít ſýmle.

<sup>13</sup> Cott. bion.

## CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæc þæt he ne mæg. Ðý ic punðrige. forþan hi gilpan  
 fælcen anwealden. Ðreowen ðe nu ðince þæt se man micelne anweald  
 hæbbe 7 se fære gesealc. þe fæmle wilnað ðær ðe he begitan ne  
 mæg. oððe fere ðu þæt se feol fære gesealc. þe fæmle mid  
 micelum<sup>2</sup> ferede fære. oððe eft se þe ærwe ondræc. ge ðone  
 ðe hine ondræc. ge ðone þe hine na<sup>3</sup> ne ondræc. Ðreowen þe  
 nu þince þæt se mon micelne anweald hæbbe. ðe him felfum  
 þinc þæt he nænne næbbe. fære fære nu manegum men þinc þæt he  
 nænne næbbe buton he hæbbe manigne man þe him here.<sup>4</sup>  
 Ðræc wille þe nu mare<sup>5</sup> færecan be þam cýninge 7 be his fol-  
 gendum. buton<sup>6</sup> þæt ælc fereceadwyr man mæg witan þæt hi beof full  
 earme 7 full unmihtige. Ðu mægan þa cýningas ofwrecan oððe  
 forhelan hiora<sup>7</sup> unmihte. þonne hi ne mægan<sup>8</sup> nænne fereþ-  
 fære forþwitan buton heora fegna fultume:.

§ II.<sup>d</sup> Ðræc wille þe nu elles recgan be ðam<sup>9</sup> ðegnum. buton  
 þæt þæt fære oft geþreow þæt hi fereþas befeowode ælcne are. ge  
 fersum fære fereow. fære heora<sup>10</sup> learan<sup>11</sup> cýninge. Ðræc þe  
 witon þæt se unrihtwisa cýning Nepon wolde hatan his agenne  
 mærgere. 7 his fereþfære acellan. fære nama fære Seneca.  
 se fære uðwita. Ða he ða onfunde þæt he ðeas beon fceolde. Ða  
 beas he ealle<sup>12</sup> his æhta wif his fereow. þa wolde se cýning fære  
 onfon. ne him his fereow geunnan. Ða he þa þæt ongeat. þa ge-  
 ceaf he him þone ðeaf þæt him<sup>13</sup> mon oflete bloew on þam<sup>14</sup>  
 earme. 7 þa ðýde mon fære. Ðræc þe eac geherdon þæt Papirianus  
 fære Antoninus ðam Kære ealra his ðeowunga<sup>15</sup> beforðort.  
 7 ealles his folces mærgere anweald<sup>16</sup> hæfde. Ac he hine het ge-  
 bindan and riððan ofwrecan. Ðræc ealle men witon þæt se Seneca  
 fære Nepone. 7 Papirianus Antonie þa fereþfere. 7 þa leo-  
 fere. 7 mærgere anweald<sup>17</sup> hæfde. ge on hiora hirede. ge  
 buton. 7 ðeah buton ælcere fceolde wurdon forðone. Ðræc hi  
 wilodon begen eallon mærgere<sup>18</sup> þæt þa hlafordas naman fære  
 hræc fære hi hæfde 7 leton hi libban. ac hi ne mihton<sup>19</sup> þæt  
 begitan. forþam þara cýninga fællfereow fære to þam hearde  
 þæt heora<sup>20</sup> eafmetto ne mihton nauht forstanðan. ne hupu

<sup>d</sup> Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

<sup>1</sup> Cott. fære. <sup>2</sup> Cott. micle. <sup>3</sup> Cott. no. <sup>4</sup> Bod. here. <sup>5</sup> Cott.  
 ma nu. <sup>6</sup> Cott. butan. <sup>7</sup> Cott. heora. <sup>8</sup> Cott. magon. <sup>9</sup> Cott.  
 þam. <sup>10</sup> Cott. fære hiora. <sup>11</sup> Bod. leoran. <sup>12</sup> Cott. ealla. <sup>13</sup> Cott.  
 hine. <sup>14</sup> Cott. þam. <sup>15</sup> Cott. ðýþinga. <sup>16</sup> Cott. mærgere anweald.  
<sup>17</sup> Cott. anweald. <sup>18</sup> eallon mærgere, desunt in MS. Cott. <sup>19</sup> Cott.  
 mihten, <sup>20</sup> Cott. hiora.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the king has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dyðon swa hræper swa hy<sup>1</sup> dyðon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan<sup>2</sup> ge þe hir ær tide ne tiolap. ðonne biþ hir on tid untlað.<sup>3</sup> Ðu licap ðe nu ge anpealb<sup>4</sup> 7 ge pela. nu ðu gehýneþ hæfð þæt hine man<sup>5</sup> napper<sup>6</sup> buton<sup>7</sup> ege habban ne mæg. ne forlætan ne mot þeah he wille. oppe hræt forhtoþ seo menigra þara fneonda þam deorlingum<sup>8</sup> þara cýninga. oððe hræt fortent heo ængum men. forþam<sup>9</sup> ða fneon cuman mid ðam<sup>10</sup> pelan. 7 eft mid þam pelan gewitað. buton swiðe feapa. Ac þa fpynd<sup>11</sup> þe hine ær for þam<sup>12</sup> pelan lufiaþ. þa gewitaþ eft mid þam pelan. 7 weorþaþ ðonne to feondum. buton þa feapan þe hine ær for lufum<sup>13</sup> 7 for treowum lufedon þa hine woldon ðeah lufien þeah he earm fære. þa him puniaþ. Swelc is wýrga wol oððe ængum men mape ðaru þonne he hæbbe on his geferræðenne and on his neperfe feond on fneonder anlicnerfe :-

§ III.<sup>c</sup> Ða ge fýrbom swiðe afeht<sup>14</sup> hæfðe. þa ongan he eft ringan 7 swiðe cræþ. Ðe þe wille fullice anpealb azan. he sceal tilian ærfe þæt he hæbbe anpealb his agenes mofes. 7 ne me to ungewenlice unberþeod his unfeawum. 7 afo of his Wode ungewenlice ymbhogan. forlæte þa gefunga his eorwpa. Ðeah he nu wicrige ofer eallne middan gearð. from earfeawum oð wefeawone. from Inbeum. þæt is ge fweaht ende swiðer middaneardes. of þæt iland þe we hatað Thyle. þæt is on þam norþwest ende ðisses middaneardes. þær ne biþ napper ne on fumaþa niht. ne on wintra dæg. þeah he nu þæs ealles wealðe. næfþ he no þe maran anpealb. gif he his ingewancas anpealb næfþ. and gif he hine ne wæpenaþ swiðe þa unfeawas þe we ær ymbfýræcon :-

CAPUT XXX.<sup>f</sup>

§ I. ÐA ge fýrbom þa þas fitte arungen hæfðe. þa ongan he eft reczan swiðe 7 cræþ. Is þæt ungewenlic wuldon ðisse worulðe 7 swiðe leafr. be þam<sup>15</sup> þæs ge<sup>16</sup> ringendes sum sceop. ða he

<sup>c</sup> Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

<sup>f</sup> Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

<sup>1</sup> Cott. hi. <sup>2</sup> Cott. forþam <sup>3</sup> Bod. unloð. <sup>4</sup> Cott. anpalb. <sup>5</sup> Cott. mon. <sup>6</sup> Cott. napper ne. <sup>7</sup> Cott. butan. <sup>8</sup> Cott. diorlingum. <sup>9</sup> Cott. forþon. <sup>10</sup> Cott. þam. <sup>11</sup> Cott. fneon. <sup>12</sup> Cott. þam. <sup>13</sup> Bod. luum. <sup>14</sup> Cott. afeht. <sup>15</sup> Cott. þam. <sup>16</sup> Cott. gio.



have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

## CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forþreah þiſ anpearðe lif. he cræþ.<sup>1</sup> Eala pulþor<sup>2</sup> þiſſe worulðe.  
 ea. forþþr<sup>3</sup> ðe hatan<sup>4</sup> ðýſige men mið leaſne ſtemne pulþor. nu  
 þu nane eart.<sup>5</sup> forþam<sup>6</sup> þe ma manna hæſþ micelne gylp.<sup>7</sup>  
 micelne<sup>8</sup> pulþor. ⁊ micelne weorþſcipe. for ðýſiger folceſ penan.  
 þonne he hæbbe for hiſ geſýrhtum. Ac geſeþe<sup>9</sup> me nu hſæt  
 unſerpenlicne ſie þonne þ. oððe forþþr<sup>10</sup> hi ne<sup>11</sup> maſan heora<sup>12</sup>  
 ma jeamriſan ðonne fægman.<sup>13</sup> ðonne hi geheoraþ þ him man  
 on liþ. ðeah mon nu hſone goþra<sup>14</sup> mið rihte heſige. ne ſceal  
 he na ðe ſaþor<sup>15</sup> to unſemetlice fægman þæſ folceſ worða. Ac  
 þæſ he ſceal fægman.<sup>16</sup> þ hi him goð on ſecgþaþ. ðeah he nu  
 þæſ fægniſe þ hi hiſ naman bræðan. ne biþ he no þe ſaþor<sup>17</sup>  
 ſpa brað ſpa<sup>18</sup> he teohgþaþ.<sup>19</sup> forþæm hi hine ne maſon to-  
 bræðan geonð ealle eorþan. þeah hi on ſumum lanðe mæſen.  
 forþam þeah he ſeo<sup>20</sup> anum gehepeð. ðonne biþ he oþrum  
 unhepeð. þeah he on ðam lanðe ſeo mæpe. ðonne biþ he on  
 oþrum unmæpe.<sup>21</sup> forþæm iſ ðæſ folceſ hliſa ælcum men for  
 nauht to habbenne. forþæm hi<sup>22</sup> to ælcum men<sup>23</sup> ne cýmþ  
 be hiſ geſýrhtum. ne hupu nanum ealne weþ ne puniaþ.<sup>24</sup>  
 Lefenc nu æſeſt be ðam gebyrðum. giſ hpa þæſ gylp.<sup>25</sup> hu  
 iðel ⁊ hu unnýt ſe gylp<sup>26</sup> biþ. forþam ðe ælc mon wæt þ ealle  
 men of anum fæðer comon ⁊ of anre meder. Oððe eft be  
 ðæſ folceſ hliſan ⁊ be heora heſinge.<sup>27</sup> ic nat<sup>28</sup> hſæt we ðæſ  
 fægman.<sup>29</sup> ðeah ða nu ſoſemæpe ſeon.<sup>30</sup> ðe folcſce men  
 heſigað. ðeah beoþ<sup>31</sup> þa ſoſemæppan<sup>32</sup> ⁊ rihtlicpan to he-  
 riſenne. þa ðe beoþ<sup>33</sup> mið cræftum geſýrþode.<sup>34</sup> forþam<sup>35</sup> ðe  
 nan mon ne biþ mið rihte for oþreſ goðe. ne for hiſ cræftum  
 no ðý mæppa ne no ðý gehepeþra<sup>36</sup> giſ he hine ſelf næſþ :  
 Dræper ðu nu beo aþý fægenna for oþreſ manneſ fægene. biþ  
 men ful lýtle þy bet þeah he goðne fæðer hæbbe. giſ he ſelf  
 to nauhte ne mæſ. forþam ic læpe þ ðu fægenniſe oþenna  
 manna goðeſ<sup>37</sup> ⁊ heora æþelo to þon ſiþe þ ðu ne tiliſe ðe

<sup>1</sup> Cott. þa cræð he.<sup>2</sup> Cott. pulþur<sup>3</sup> Cott. forþþr.<sup>4</sup> Cott.

hatan

<sup>5</sup> Cott. nan neap.<sup>6</sup> Cott. forþæm.<sup>7</sup> Cott. gylp.<sup>8</sup> Cott.

micel.

<sup>9</sup> Cott. ſeþe.<sup>10</sup> Cott. forþþr.<sup>11</sup> Bod. hine.

Cott. hi.

<sup>12</sup> Cott. hiora.<sup>13</sup> Cott. fægman.<sup>14</sup> Cott. goðpa.<sup>15</sup> Cott. no þý

hſæþor.

<sup>16</sup> Cott. fægman.<sup>17</sup> Cott. þý hſæþor.<sup>18</sup> ſpa, deest in

MS. Cott.

<sup>19</sup> Cott. tihhað.<sup>20</sup> Cott. ſie.<sup>21</sup> Bod. læſſe.<sup>22</sup> Bod.

hi. Cott. he.

<sup>23</sup> men, deest in MS. Cott.<sup>24</sup> Cott. punað.<sup>25</sup> Bod.

gelpð.

<sup>26</sup> Cott. gylp.<sup>27</sup> Bod. heſige.<sup>28</sup> Bod. wæt.<sup>29</sup> Bod.

fægman.

<sup>30</sup> Cott. ſien.<sup>31</sup> Cott. bioð.<sup>32</sup> Bod. ſoſemæpan.<sup>33</sup> Cott.

bioð.

<sup>34</sup> Cott. geſýrþode.<sup>35</sup> Cott. forþæm.<sup>36</sup> Cott. hepeþra.<sup>37</sup> Cott. goðeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

reſum agnet. forþam<sup>1</sup> ðe ælceſ monner goð<sup>2</sup> ⁊ hiſ æþelo biop  
ma on ðam Mobe. ðonne on þam<sup>3</sup> flæſce. Ðæt an ic pat þeah  
goðer<sup>4</sup> on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he þeoppe<sup>5</sup>  
pýrra ðonne hiſ elþan þæron. ⁊ forþam hiſaþ ealle<sup>6</sup> mægne  
ꝥ he wolde þara betſtena ſumer ðeaſer ⁊ hiſ cþæſtaſ geſon :.<sup>7</sup>

§ II.<sup>8</sup> Ða ſe ſiſdom ða ðiſ ſpell aþeht<sup>8</sup> hæfde. Ða ongan he  
ſinſan ymbe ꝥ ilce ⁊ cþæþ. Ðæt ealle men hæfðon gelicne  
ſruman. forþam hi ealle coman of anum fæðer ⁊ of anre  
meder. ealle hi beoþ ȝit gelice acennebe. niſ ꝥ nan punðor.  
forþam ðe an Gob iſ fæðer eallra geſceafta. forþam he hi  
ealle geſceop ⁊ ealra ſelt. ðe ſelf þæſe ſunnan leoht. ⁊ ðam  
monar. ⁊ ealle tungla geſet. Ðe geſceop men on eorþan. ge-  
ȝaðerode ða ſaula ⁊ ðone lichoman mið hiſ þam anwealde. ⁊  
ealle menn geſceop emn æþele on ðære ſruman geſcýnðe. Ðæt  
ofermodiȝe ge ðonne ofer oþre men for eorþum gebyrðum  
buton anweorice. nu ge nanne ne maȝon metan unæþelne. ac  
ealle ſint emn æðele. ȝiſ ge willað þone ſruman ſceaft ge-  
þencan. ⁊ ðone ſcippenð. ⁊ ſiþþan eoper<sup>9</sup> ælceſ acenneðneſſe.  
Ac þa pýht æþelo bið on þam Mobe. næſ on þam flæſce. ſwa  
ſwa þe ær fæðon. Ac ælc mon ðe allunȝa unþerþeodeð bið  
unþearum. forlæt hiſ ſceppenð. ⁊ hiſ ſruman ſceaft. ⁊ hiſ  
æþelo. ⁊ ðonan pýrþ anæþelað of ꝥ he pýrþ unæþele :.

CAPUT XXXI.<sup>h</sup>

§ I. ÐA ſe ſiſdom ða ðiſ leop<sup>10</sup> aſungen hæfde. þa ongan he  
eft ſecȝan ſpell. ⁊ þuſ cþæþ. Ðæt goðer<sup>11</sup> maȝan þe ſecȝan on  
þa flæſchican unþearaſ. forþam ſwa hpa ſwa hi forlætān wile. he  
i ceal geþolan miccle neapneſſe ⁊ manige ȝearfoþu. forþam  
ſeo oferſýll ſimle ſet unþearaſ. ⁊ ða unþearaſ habbaþ ofer-  
þearſe hneopſunga. ⁊ ſeo hneopſung ne beoþ na butan ſorȝe ⁊  
buton neapneſſe. Éala eaþ hu manega aðla. ⁊ hu micel ſaþ. ⁊  
hu miccle<sup>12</sup> pæccan. ⁊ hu micle unpotneſſe ſe hæfþ. ðe þone  
ponpulan hæfþ on ðiſſe popule. ⁊ hu miccle ma þenȝt ðu ꝥ hi ;

<sup>8</sup> Boet. lib. iii. metrum 6 — Omne hominum genus, &c.

<sup>h</sup> Boet. lib. iii. prosa 7. — Quid autem de corporis voluptatibus, &c.

<sup>1</sup> Cott. forþam      <sup>2</sup> Cott. goð      <sup>3</sup> Cott. þam      <sup>4</sup> Cott. goðer.

<sup>5</sup> Cott. þeoppe.      <sup>6</sup> Bod. eallon.      <sup>7</sup> Bod. geþeon.      <sup>8</sup> Cott. aþeht.

<sup>9</sup> Bod. et Cott. eopper.      <sup>10</sup> Cott. hoð.      <sup>11</sup> Cott. goðer.      <sup>12</sup> Cott.

micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

## CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reȝlon habban æfter þisse worulde eðlean heora geeapnunga.<sup>1</sup>  
 ƿpa ƿpa ƿif acenþ bearn 7 þrowaþ<sup>2</sup> micel eaprowu. æfter þam  
 ðe heo ær micelne lurt ƿurh teah. for ƿy ic nat<sup>3</sup> hƿæt þa  
 worulð lurtar mýrege<sup>4</sup> brengeþ heora<sup>5</sup> lufigenðum. Eſ nu  
 hƿa<sup>6</sup> cƿiþ þ̅ ƿe reo<sup>7</sup> geſæliz. ƿe ðe hiȝ worulð lurtum<sup>8</sup> eallum  
 fulgæþ. hƿi nýle<sup>9</sup> he cƿeþan eac þ̅ ða nýtenu reon geſælize.<sup>10</sup>  
 forþam<sup>11</sup> ðe heora<sup>12</sup> ƿilla to nanum oþrum þingum niȝ aðenod.  
 buton to ġifernneſſe 7 to ƿrænneſſe. Sƿiþe geƿunrum<sup>13</sup> hit biþ  
 þ̅ mon ƿif hæbbe<sup>14</sup> 7 bearn. Ac þeah manige bearn beoþ ge-  
 geſtýneð<sup>15</sup> to heora<sup>16</sup> elðreana forþýrðe. forþam þe maniz ƿif  
 geſelt<sup>17</sup> for hiȝe bearne ær heo hit forþbyrnan<sup>18</sup> mæge. 7 ƿe  
 leornodon eac þ̅ hƿilum gebyrðe sƿiþe ungeƿunelic 7 unge-  
 cýnðelic ýfel. þ̅ ða bearn geceoreðon betƿuh him 7 reſeðon  
 ýmbe ðone fæðer. ge fuppon.<sup>19</sup> þ̅ ƿýrre ƿæf. ƿe geheorðon<sup>20</sup>  
 geo geara on ealðum geſellum. þ̅ rum runu ofſloge hiȝ fæðer.  
 ic nat humeta. buton ƿe ƿiton þ̅ hit unmenneſclíc<sup>21</sup> bæð ƿæf.  
 Ðræt ælc mon mæg ƿitan hu heſiz forȝ men beoþ reo ġemen  
 hiȝ bearna. ne ðearf ic ðe ðeah þ̅ recgan. forþam ðu hit hæfſt  
 aſanðað be<sup>22</sup> ƿe ielfum. Be þære hæfezan<sup>23</sup> ġemenne bearna.  
 cƿæþ min mægſter Eupriðeſ. þ̅ hƿilum gebyrðe ðam hearð-  
 gelegum.<sup>24</sup> þ̅ him ƿære betere þæt he bearn næfðe ðonne he  
 hæfðe :-

§ II.<sup>1</sup> Ða ƿe ƿiſðom ða þiȝ geſell aƿeht hæfðe. ða onzan he  
 eft ġiððian.<sup>25</sup> 7 þiȝ ġingenðe cƿæþ. Ðræt ƿe ýſela ƿilla un-  
 riht hæmedeſ geðnefð fulneah ælceſ libbenðeſ monneſ Moeð.  
 Sƿa ƿpa reo beo geal loſian. þonne heo hƿæt ýppunga geſingþ.  
 ƿpa geal ælce ƿaſl forweorðan æfter ðam unriht hæmede.  
 buton ƿe mon hƿeoſſe to ġode :-

<sup>1</sup> Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

<sup>2</sup> Cott. eapnunga. <sup>3</sup> Cott. beapneacen ƿif þrowaþð.

<sup>3</sup> Bod. pat.

<sup>4</sup> Cott. mýrger.

<sup>5</sup> Cott. hƿa.

<sup>6</sup> hƿa, deest in MS. Cott.

<sup>7</sup> Cott.

<sup>8</sup> Bod. lurtar

<sup>9</sup> Cott. nele.

<sup>10</sup> Cott. netenu riē geſæleġu.

<sup>11</sup> Cott. forþam.

<sup>12</sup> Cott. hƿa.

<sup>13</sup> Cott. ƿýnrum.

<sup>14</sup> Cott. hæbbe.

<sup>15</sup> Cott. geſtýneð.

<sup>16</sup> Cott. hƿa.

<sup>17</sup> Cott. forþpilt.

<sup>18</sup> Cott.

<sup>19</sup> Cott. fuppon.

<sup>20</sup> Cott. heþdon.

<sup>21</sup> Cott. unmen-

<sup>22</sup> Bod. aſunden bl.

<sup>23</sup> Cott. hƿegan.

<sup>24</sup> Cott. hearð-

<sup>25</sup> Bod. geððian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.<sup>k</sup>

§ I. ÐA re ƿiſdom Ða ƿiſ leoþ aſunzen hæfðe. Ða onzan he eft ſpellhƿan<sup>1</sup> ƿ Ður cƿæþ. Forþam niſ nan cƿeo ꝥ þær and-ƿearða ƿela amepþ ƿ læt<sup>2</sup> Ða men ðe beoþ arihte to þam ƿorþum ƿerælpum. ƿ he nænne ne mæg ƿerþunzan<sup>3</sup> þær he him ƿehet. ꝥ iſ æt Ðam hehtan ƿode.<sup>4</sup> Ac ic ðe mæg mið feaum ƿorþum ƿerectan hu manegra ƿfela Ða ƿelan ƿint ƿerfðe. Ðræt þu ðonne mæne mið þære ƿitrunge þær feoſ. nu þu hit na hu eller beƿitan ne miht. buton þu hit ƿorſtele. oððe ƿeræfge. oððe abeƿecige. ƿ þær þær hit ðe ƿerþ<sup>5</sup> þonne panap hit oþrum. Ðu ƿolþer nu beon<sup>6</sup> ƿoræmære on ƿeorþſcipe. ac ƿiſ þu ꝥ habban ƿilt. þonne ƿcealt þu oleccan ƿriþe eapmlice and ƿriþe eadmobiþe þam<sup>7</sup> þe þe to þam ƿerultumian mæge. Luf þu ðe ƿilt Ðon manegra beteran ƿ ƿeorþþan. Ðonne ƿcealt þu ðe lætan aner ƿýþan. Ðu ne iſ ꝥ ðonne ƿum Ðæl ermpa.<sup>8</sup> þæt mon ƿra ƿæpeliþe<sup>9</sup> ƿeyle culþian to Ðam<sup>10</sup> þe him ƿiſan ƿeyle. Anpealþer þu ƿilnaſt. ac Ðu hine næfre oþroſgne ne be-ƿit. for ælþeodegum. ƿ ƿet<sup>11</sup> ma for Ðinum ægenum monnum ƿ maþum.<sup>12</sup> Lulþer þu ƿiſner. ac þu hine ne miht habban oþroſgne. forþam Ðu ƿcealt habban ƿimle hƿæt hƿeg<sup>13</sup> ƿiþer-ƿearþer ƿ ungetereſ.<sup>14</sup> Ðu ƿolþer nu þrucan ungemethlice ƿrænneſſe. ac ðe ƿillap ðonne forþeon loþer<sup>15</sup> þeopar. forþam þe þin ƿerige<sup>16</sup> ƿlæſc haſap þin anpealb. nalæſ þu hiſ. Ðu mæg mon eapmlicor ƿebæron. þonne mon hine unþerþeode<sup>17</sup> hiſ ƿerexan ƿlæſce. ƿ nelle hiſ ƿerþeapþian ƿaule. Ðræþer ge nu feon<sup>18</sup> manan on eorþum lichoman ðonne elpenð. oððe ƿrenþan<sup>19</sup> ðonne leo oððe feapþ. oððe ƿriſtran þonne tiþniſ ꝥ Ðeop. ƿ Ðeah þu ƿære eallra monna fægnoſt on ƿlite. and þonne ƿolþer ƿeornlice æfter ƿiſdome ƿſýnizan. oþþæt þu fullice ƿiht ongeate. Ðonne mihter<sup>20</sup> þu ƿeotole onƿiton ꝥ ealle Ða

<sup>k</sup> Boet. lib iii prosa 8.—Nihil igitur dubium est, &c.

<sup>1</sup> Cott. ƿpellian. <sup>2</sup> Cott. mypð ƿ læt. <sup>3</sup> Cott mæge þringan. <sup>4</sup> Cott. goode. <sup>5</sup> Bod ƿear. <sup>6</sup> Cott. bion. <sup>7</sup> Cott þæm. <sup>8</sup> Cott ƿrmpa. <sup>9</sup> Cott. ƿepeliþe. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ƿit. <sup>12</sup> Cott. mægum. <sup>13</sup> Cott. hƿugu. <sup>14</sup> Cott. ungetereſ. <sup>15</sup> Cott. goode loþer. <sup>16</sup> Cott. ƿerue. <sup>17</sup> Cott. unþerþeode. <sup>18</sup> Cott. þien. <sup>19</sup> Bod. ƿrenþa. <sup>20</sup> Cott. meahter.



## CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said : Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities ; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money ; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid : and wheresoever it increases to thee, it decreases to others ? Thou wouldest, then, be illustrious in dignity ? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him ? Of power thou art desirous ? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous ? But thou canst not have it without care : for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust ? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul ? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast ; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it ; then mightest thou clearly perceive

mægno 7 þa cræftar. Ðe pe ær ýmbe gppæcon. ne sint to riþmetanne<sup>1</sup> riþ ðære raple cræfta ænne. Ðræt nu riþðom iſ an anlepe cræft þære raple. 7 ðeah pe riþon ealle þ he riē<sup>2</sup> betera þonne ealle ða oþre cræftar. Ðe pe ær ýmbe gppæcon:.

§ II.<sup>1</sup> Behealðar nu ða riðgilneſſe. 7 þa fæſtneſſe. 7 ða hriæðreſneſſe riſſer heoſeneſ. ðonne maſan ge ongiſon þ he iſ ealler nauht riþ hiſ iſceoppene to metenne 7 riþ hiſ pealðene. Ac hri ne læte ge eoſ þonne aſpeotan. þ ge ne riñðriene 7 ne heſizen þ te unniſtſe iſ. þ iſ þeſ eoſpica þeſa. gpa gpa ge heoſon iſ betera and healiſra 7 fægeſſa ðonne eall hiſ innunſ. buton monnum anum. gpa iſ þæſ monneſ lichoma betera 7 ðeoſpýſſa ðonne ealle hiſ æhta. Ac hu miſele riñcþ þe ðonne ge o rapl betere 7 ðeoſpýſſe ðonne ge lichoma. Ælc geſceafſ iſ to aſianne be hiſe andeſne.<sup>3</sup> 7 riſmle ri o hehſte riſiſoſt ſoſþæm<sup>4</sup> iſ ge goðcunða anpealð<sup>5</sup> to aſianne. 7 to riſnðrienne. 7 to peoſſianne oſer ealle<sup>6</sup> oþra geſceafſa. Ðe riſte þæſ lichoman iſ riſe ſionðe.<sup>7</sup> 7 riſe teðne. and riſe anlic eoſpan bloſtum. Ðeah nu hpa ge o<sup>8</sup> gpa fægeſ. gpa gpa Alcibiadeſ ge æðeling þæſ. giſ hpa biþ gpa geapſſene<sup>9</sup> þ he mæge hiſe ðuphſeon. gpa gpa Ariſtoteleſ ge uðſita gæðe þæt ðeoſ þære. þ mihte ælc riht þuphſeon. ge tſeoſa. ge ſupþum gſanaſ. þæt ðeoſ pe hatað lox. giſ ðonne hpa þære gpa geapſſene þ he mihte ðone cniht ðuphſeon<sup>10</sup> Ðe pe ær ýmbe gppæcon. ðonne ne rihte he him no innon<sup>11</sup> gpa fægeſ gpa he utan rihte. þeah ðu nu hſam fægeſ riñce. ne biþ hiſ no riſ riſoſ<sup>12</sup> gpa. ac ge o ungeſceapſſer heoſa eazena hi riſp<sup>13</sup> þ hi ne maſon ongiſon þ hi þe geapſiaþ utan. næſ innan. Ac geſencap nu riſe geoſnlice 7 geſceapſſice riſeap<sup>14</sup> hſelc þæſ riſeſclican goð<sup>15</sup> riene. 7 ða geſælpa þe ge nu ungemetlice riſiaþ. ðonne maſon ge riſe oſole ongeotan þ þæſ lichoman fægeſ 7 hiſ riſe oſon ða maſon beon aſeoſneð<sup>16</sup> mið riſe oſa baſa ſeſſe. ſoſþam ic þe riſce eall þ ic þe ær riſe.<sup>17</sup> ſoſþam ic riſe þe openlice geſeſcan on ðam enðe ðiſer capitulan. þte ealle þar andþeoſpan goð<sup>18</sup> ne maſon geſeſtan heoſa riſe oſum þ

<sup>1</sup> Boet. lib. iii. proſa 8.—Respicite cœli ſpatium, &c.

<sup>1</sup> Cott. metanne. <sup>2</sup> Cott. iſ. <sup>3</sup> Bod. and eſne. <sup>4</sup> riſmle ri o hehſte riſiſoſt ſoſþæm, deſunt in MS. Bod. <sup>5</sup> Cott. anpealð. <sup>6</sup> Cott. ealla. <sup>7</sup> Bod. ſioſenðe. <sup>8</sup> Cott. riene. <sup>9</sup> Cott. geapſſene. <sup>10</sup> Cott. þuphſion. <sup>11</sup> Cott. innan. <sup>12</sup> Cott. hſeoſp. <sup>13</sup> Bod. eazan hiſ ameſpað. <sup>14</sup> Cott. riſeap. <sup>15</sup> Cott. goð. <sup>16</sup> Cott. riſe oſo maſ ge bion aſpſpeð. <sup>17</sup> Cott. riſe. <sup>18</sup> Cott. goð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iſ ꝥ hehſte ƒoð<sup>1</sup> ꝥ hi him gehataþ. Deah hi nu ƒeƒabeſuſen ealle þaſ anbſeaſðan ƒoð.<sup>2</sup> nabbap hi no ðe ƒaþoſ ƒullſſemoð ƒoð<sup>3</sup> on þam. ne hi ne maƒon ƒeðon heopa luſienðap ƒpa ƒeliƒe ƒpa ƒpa hi ƒoðbon :

§ III.<sup>m</sup> Ða ƒe ƒiſðom ða þiſ ƒpell aſeht hæſbe. þa onƒan he eſc ƒiððiƒen. ƒ þuſ ƒinƒenbe cſæþ. Eala þa. hu heſƒ ƒ hu ƒſe- cenðlic ꝥ ðýſiƒ iſ ðe ða eaſman men ƒeðſelaþ ƒ alaet of þam ƒihtaſ ƒeƒe. ƒe ƒeƒ iſ ƒoð. Ðſæþeſ ƒe nu ƒeƒan ƒoð on tſeoſum. ic ƒat ðeah ꝥ ƒe hit þæſ ne ƒeƒap. ne ƒinðe ƒe hit no. ƒoſþam ðe ealle men ƒiton ꝥ hit þæſ ne ƒeaht. ðe ma þe ƒimmaſ ƒeaƒap on ƒinƒeaſðum. Ðſæþeſ ƒe nu ƒettaſ eoſeſ nett on ða hehſtan ðune. ðonne ƒe ƒiſcian ƒillaþ. ic ƒat ðeah ꝥ ƒe hit þæſ ne ƒettaþ. Ðſæþeſ ƒe nu eoſeſ hunðap anb eoſeſ net ut on ða ƒæ læðon. ðonne ƒe huntian ƒillaþ. ic ƒene þeah ꝥ ƒe hi ðonne ƒetton up on ðunum. ƒ innoſ ƒuðum. Ðſæt ꝥ iſ ƒunðoſlic þæt ƒeoſnſulle men ƒiton ꝥ hi ƒculon ƒeƒan be ƒæ ƒapoþe. ƒ be æa ofſum æƒþeſ ƒe hſite ƒimmaſ. ƒe ƒeaðe. ƒ ælceſ cýnneſ ƒimcýn. ƒ hi ƒiton eac on hſelcum ƒæteſum ƒ on æƒhſelcſa ea muſum hi ƒculun ƒeƒan ƒiſcaſ. ƒ ealne þiſne anbſeaſðan ƒelan hi ƒiton hſæſ hi ƒeƒan ƒculun. ƒ þone ƒſiþe unalſſotenlice ƒeƒap. Ac hit iſ ƒſiþe eaſmlic ðinƒ ꝥ ða ðýſeƒan men ƒint ælceſ ðomeſ ƒpa bliðe. ꝥ hi nýton hſæſ ða ƒoſan ƒeſælþa ƒint ƒehýðbe. ne ƒunþum nane luſt- bæſneſſe nabbap hi to ƒeƒanne. ac ƒenaþ ꝥ hi mæƒon on þiſum lænan ƒ on ðiſum ðeaðlicum ðinƒum ƒinðan ða ƒoſan ƒeſælþa. ꝥ iſ ƒoð. Ic nat nu hu ic mæƒe heopa ðýſiƒ eall ƒpa ƒſeotole aſeƒcan ƒ ƒpa ƒſiþe ƒetælan ƒpa ic ƒoðbe. ƒoſþam hi ƒint eaſmpan ƒ ðýſiƒſan ƒ unƒeſælizſan ðonne ic hit aſeƒcan mæƒe. ƒelan ƒ ƒeoſſiſcipeſ hi ƒillniap. ƒ ðonne hi hine habbaþ. ðonne ƒenað hi ƒpa unƒeſiſſulle þæt hi habban ða ƒoſan ƒeſælþa :

### CAPUT XXXIII.<sup>n</sup>

§ I. LENOX ic ðe hæbbe nu ƒeſeht<sup>4</sup> ýmbe þa anlicneſſa ƒ ýmbe ða ƒeaðpa þæſe ƒoſan ƒeſælþe. Ac ƒiſ þu nu ƒſeotole ƒeƒnapan miht ða anlicneſſa þæſe ƒoſan ƒeſælþe. ðonne ƒiþþan

<sup>m</sup> Boet lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

<sup>n</sup> Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

<sup>1</sup> Cott. ƒoðb.      <sup>2</sup> Cott. ƒoðb.      <sup>3</sup> Cott. ƒoðb.      <sup>4</sup> Cott. ƒeſeaht.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

## CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

iſ þearf þ̅ ic þe hi ſelfe geſece.<sup>1</sup> Ða andſp̅r̅iþbe ic 7 cſæþ. Nu  
 ic onzite openlice þætte ælcer zodeſ<sup>2</sup> zenoz niſ on ðiſum  
 populð pelan. ne æltæpe anpealb niſ on nanum populð rice. ne  
 ſe goþa peopþſcipe niſ on ðiſſe populðe. ne þa mærtan mæſþa  
 ne ſint on þýſſe populð zýlpe. ne ſeo hehſte bliſ niſ on þam  
 plæſclicum lurtum. Ða andſp̅r̅iþbe ſe 7iſdom 7 cſæþ. Þſæþer  
 þu nu fullice onzite forþþi hit þonne ſþa ſeo.<sup>3</sup> Ða andſp̅r̅iþbe  
 ic 7 cſæþ. Ðeah ic hiſ nu hſæt hſeg<sup>4</sup> onzite. ic polbe ðeah hit  
 fullicor 7 openlicor of ðe onzitan. Ða andſp̅r̅iþbe ſe 7iſdom  
 7 cſæþ. Genoz ſp̅eotol hit iſ þætte zode<sup>5</sup> iſ anpealb 7 unto-  
 dæliðlic. þeah hine ðýſſe men on manig dælan.<sup>6</sup> Ðonne hi  
 dſp̅eligenðe<sup>7</sup> ſecap þ̅ hehſte zode on ða ſampan<sup>8</sup> zeſceafta.  
 Þſæþer þu nu þene þ̅ ſe nahteſ<sup>9</sup> mapan ne ðurſe. ſe ðe  
 mærtne anpealb hæfþ þiſſe populðe Ða andſp̅r̅iþbe ic eft 7  
 cſæþ. Ne ſecge ic no þ̅ he nahteſ<sup>10</sup> mapan ne ðurſe. forþam  
 ic pat þ̅ nan niſ ſþa<sup>11</sup> pelig þ̅ he ſumer eacan ne þurſe. Ða  
 andſp̅r̅iþbe ſe 7iſdom and cſæþ. Genoz niht ðu ſegſt. ðeah hſa  
 anpealb hæbbe. zif oþer hæfþ mapan. beþearf ſe unſtſenſna  
 þæſ ſtſenſnan ſultumer. Ða cſæþ ic. Eall hit iſ ſþa ðu ſegſt.  
 Ða cſæþ ſe 7iſdom. Ðeah mon nu anpealb 7 zenýht to tſæm  
 þingum nemne. ðeah hit iſ an. Ða cſæþ ic. ſþa me ðincþ. Ða  
 he cſæþ. ſenſt þu nu þ̅ ſe anpealb 7 þ̅ zeniht ſeo<sup>12</sup> to for-  
 ſeonne. oððe eft ſp̅iþor to peopþianne ðonne oþpe zode.<sup>13</sup> Ða  
 cſæþ ic. Ne mæg nænne mon þæſ tſeoſan þ̅ te anpealb 7 ze-  
 niht iſ to peopþianne. Ða cſæþ he. Uton nu. zif þe ſþa þince.  
 zeecan<sup>14</sup> þone anpealb 7 þ̅ zeniht. ðon þæſ peopþſcipe to. 7  
 zeſeccan þonne þa þſeo to anum. Ða andſp̅r̅iþbe ic and cſæþ.  
 Uton þæſ forþam hit iſ goþ. Ða cſæþ he. Þſæþer þe þonne  
 þýnce unpeopþ 7 unmæplic ſeo zegaderung ðara þſeopa þingā.  
 ðonne þa þſeo biþ to anum gedon. oþpe hſæþer hit ðe æt  
 þince eallþa þinga peopþlicor 7 mæplicor. zif þu æniſne mon  
 cuþeſt ðara þe hæfðe ælcer þinger<sup>15</sup> anpealb. 7 ælcne peopþ-  
 ſcipe hæfðe. ſþa forþ þ̅ he na mapan ne þorſte. zeþenc nu hu  
 peopþlic 7 hu ſopemæplic ðe polbe ſe mon þincan. and ðeah he  
 nu þa þſeo hæfðe. zif he næpe hliſeadig.<sup>16</sup> Ðonne þæpe him

<sup>1</sup> Cott. geſæce<sup>2</sup> Cott. goodeſ.<sup>3</sup> Cott. ſe.<sup>4</sup> Cott. hſugā.<sup>5</sup> Bod. et Cott. Eod.<sup>6</sup> Cott. toðælan.<sup>7</sup> Cott. dſpolende.<sup>8</sup> Cott.

ſæmpan.

<sup>9</sup> Cott. nauhteſ.<sup>10</sup> Cott. nauhteſ.<sup>11</sup> Cott. þæſ.<sup>12</sup> Cott.

ſe.

<sup>13</sup> Cott. oðpu zode.<sup>14</sup> Cott. ecan.<sup>15</sup> Cott. þinceſ.<sup>16</sup> Bod.

hliſ geadiſ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah gumer peorðriceƿe pana. Ða cƿæþ ic. Ne mæg ic þær ofſacan. Ða cƿæþ he. Ðu ne iſ ꝥ ðonne zenog ſƿeotol. ꝥ ƿe iculon ðon ða hlireaðigneƿe to ðam þrim. 7 ðon þa feoƿer to anum. Ða cƿæþ ic. Ðæt iſ cýn. Ða cƿæþ he. Hƿæþer þu nu ƿene ꝥ ƿe auht blipe ſie ðe ealle þaſ feoƿer hæƿþ. ſiſte beoþ ƿeo bliƿ. 7 mæg ðon eall ꝥ ꝥ he ƿile. and naner ðingez maran ne befeapſ<sup>1</sup> ðonne he hæƿþ. Ða cƿæþ ic. Ne mæg ic næfne geſencan gif he ſƿelc ƿæſe. 7 ꝥ eall hæfðe. hƿonon him ænig unſioctneſ cuman ſceolbe. Ða cƿæþ he. Sƿa þeah iſ to geſencenne. ꝥ þa ſiſ þing ðe ƿe ær ýmbe ſƿæcon. þeah hi tonembe ſeon<sup>2</sup> mið ƿorðum. ꝥ hit iſ eall an ðing. ðonne hi ge-zaðeƿode beoþ. ꝥ iſ anƿeald. 7 zenýht. 7 ſoƿe mæſneſ. 7 ƿeoþſrice. 7 bliƿ :.

§ II.<sup>o</sup> Ða ſiſ ðing. ðonne hi ealle gezaðeƿode beoð. ðonne. biþ ꝥ God. ſoſþam ða ſiſ ealle nan menniſc man ſullice habban ne mæg ða hƿile ðe he on þiſſe ƿopulde biþ. Ac þonne ða ſiſ þing. ſƿa ƿe ær cƿædon. ealle<sup>3</sup> gezaðeƿode beoþ.<sup>4</sup> ðonne beoþ hit eall an ðing. 7 ꝥ an þing biþ God. 7 he biþ anƿeald unto-ðæled. þeah hi ær on manig tonemned ƿæſe. Ða andſƿopode ic 7 cƿæþ. Ðiſeſ ic eom ealleſ geƿara. Ða cƿæþ he. Ðeah nu God anƿeald ƿeo<sup>5</sup> and untodæled. ſƿa ſƿa he iſ. ſe menniſca geðƿola hine todælp on monig mið heora unnýttum ƿorðum. Ælc mon tiohhap him ꝥ to ſeleſtum zoode ðæt ꝥ he<sup>6</sup> ſƿiþoſt luſaþ. ðonne luſaþ ſum þæt. ſum eller hƿæt. ꝥ biþ þonne hiſ zob ꝥ he þær ſƿiþoſt luſaþ. ðonne hi ðonne heora zob on ſƿa manige<sup>7</sup> ðælaſ todælaþ. ðonne metaþ hi nauþer ne zob ſelſne. ne þone ðæl zoðeſ ðe hi ſƿiþoſi luſaþ. ðonne hi hine ſelſne ðon ealne ætzaðeƿe. nabbap ðonne nauþer ne hine ealne. ne ðone ðæl ðe hi þær of ðýdon. For ði ne ſint ælc mon ꝥ he ſecþ. ſoſ ðý he hit on ſiht ne ſecþ. ge ſecaþ þær ge ſinðan ne magan. ðonne ge ſecaþ eall zob on anum zoðe.<sup>8</sup> Ða cƿæþ ic. Ðæt iſ ſoþ. Ða cƿæþ he. Ðonne ſe mon ƿæbla biþ. ne ƿillnaþ he naner anƿealbeſ. ac ƿillaþ<sup>9</sup> ƿelan. 7 ƿliþ ða ƿæðle. Ne ſƿincþ he nauht æſceſ ðam<sup>10</sup> hu he ſoſemæroſt ƿeo.<sup>11</sup> ne nan mon eac ne begit þæt he æſceſ ne ſƿincþ.<sup>12</sup> he ðonne ſƿincþ ealle<sup>13</sup>

<sup>o</sup> Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

<sup>1</sup> Cott. beapſ. <sup>2</sup> Cott. ſien. <sup>3</sup> Cott. eall. <sup>4</sup> Cott. bioð. <sup>5</sup> Cott. ſie. <sup>6</sup> Cott. geſeleſtrum ꝥ ꝥ he. <sup>7</sup> Cott. monige. <sup>8</sup> Cott. zoob on anum zoode. <sup>9</sup> Cott. he ƿilnað. <sup>10</sup> Cott. þæm. <sup>11</sup> Cott. ſie. <sup>12</sup> Cott. þinð. <sup>13</sup> Cott. þinð ealla.



theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his woruld æfter þam<sup>1</sup> welan. and forlæt manigne woruld lyste  
 riþ þam<sup>2</sup> ðe he þone welan begite ⁊ gehealde. forþam<sup>3</sup> þe his  
 hine lyste ofer ealle oþre<sup>4</sup> ðing. Līf he hine ðonne begit. ðonne  
 riŋcþ him ꝥ he næbbe genog. buton he hæbbe eac anweald<sup>5</sup>  
 þær to. forþam<sup>6</sup> þe him riŋcþ ꝥ he ne mæge ðone welan buton  
 anwealde<sup>7</sup> gehealsan. Ne him eac næfre genog ne riŋcþ ær he  
 hæbbe eall ꝥ hine lyste. forþam<sup>8</sup> ðe ðone welan<sup>9</sup> lyste anwealde<sup>10</sup>.  
 ⁊ ðone anwealde<sup>11</sup> lyste weorþscipe. ⁊ þone weorþscipe lyste  
 mæra. Siððan he þær welan full biþ. þonne riŋcþ him ꝥ he  
 hæbbe ælcne willan. gif he hæbbe anweald. ⁊ gefealp<sup>12</sup> eallne  
 ðone welan æfter ðam anwealde. buton he hine mid læŋan  
 begitan mæge. ⁊ forlæt ælcne oþerne weorþscipe riþ ðam þe  
 he mæge to þam anwealde cuman. ⁊ ðonne getiðeþ<sup>13</sup> oft. þonne  
 he eall riþ anwealde gefeald hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ  
 nauþer ne ðone anweald. ne eac ꝥ þæt he riþ fealde. ac riþþ  
 ðonne swa earm ꝥ he næfþ forþon<sup>14</sup> þa neoð þearfe ane. ꝥ iŋ  
 riŋt. ⁊ wæda. wilnaþ ðeah þonne þære neaðþearfe. næfðær an-  
 wealde. Fe iŋwæcon ær be ðam riþ gefealþum. ꝥ iŋ wela. ⁊  
 anweald. ⁊ weorþscipe. ⁊ forwearnne. ⁊ willa. Nu hæbbe we ge-  
 weht<sup>15</sup> be welan. ⁊ be anwealde. and ꝥ ilce we mægon weccan be  
 þam riþm þe we unweht<sup>16</sup> habbaþ. ꝥ iŋ weorþscipe. ⁊ forwe-  
 arnne. ⁊ willa. Ðær<sup>17</sup> þreo riŋg. ⁊ ða twa.<sup>18</sup> ðe we ær nemdon.  
 þeah hwa wene<sup>19</sup> ꝥ he on heora anra hwylcum mæge habban  
 fulle<sup>20</sup> gefealpa. ne byþ hit no ðy hwafor swa. ðeah hi his  
 wilnigen. buton hi þa riþ ealle habban. Ða andŋwopode ic ⁊  
 cwæþ. Ðwæt ŋculon we ðonne don. nu þu cwiŋt ꝥ we ne mægon  
 on ðæra<sup>21</sup> anra hwylcum ꝥ hehte god<sup>22</sup> habban and ða fullan  
 gefealpa. ne we hwa ne wenaþ ꝥ we anra hwylc ða riþ ealle  
 ætgeðere begite. Ða andŋwopode he ⁊ cwæþ. Līf hwa wilnaþ ꝥ  
 he ða riþ ealle hæbbe. ðonne wilnaþ he þara hehtana gefealpa.  
 Ac he ne mæg ða fullice begitan on þisse worulde. forþam  
 ðeah he ealle ða riþ gefealpa begite. ðonne ne biþ hit ðeah ꝥ  
 hehte god.<sup>23</sup> ne ða feleŋtan gefealpa. forþam he ne beoþ ece.  
 Ða andŋwopode ic ⁊ cwæþ Nu ic ongiŋte genog ŋweotole ꝥ ða  
 feleŋtan gefealpa ne riŋd on ðisse worulde. Ða cwæþ he. Ne

<sup>1</sup> Cott. bæm.<sup>2</sup> Cott. bæm.<sup>3</sup> Cott. forþam<sup>4</sup> Cott. eal oþru.<sup>5</sup> anweald. eac, deest in MS. Cott.<sup>6</sup> Cott. forþam<sup>7</sup> Cott. an-weald. <sup>8</sup> Cott. forþon.<sup>9</sup> Cott. weleŋan.<sup>10</sup> Cott. anwealde.<sup>11</sup> Cott.anweald. <sup>12</sup> Cott. gefeald.<sup>13</sup> Cott. gebyrð.<sup>14</sup> forþum.<sup>15</sup> Cott.gefeald. <sup>16</sup> Cott. unweht.<sup>17</sup> Cott. Ða.<sup>18</sup> Cott. twa.<sup>19</sup> Bod.

wæpe.

<sup>20</sup> Cott. fulla.<sup>21</sup> Bod. þære.<sup>22</sup> Cott. good.<sup>23</sup> Cott. ⁊

good.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnðan life gpyrian æfter ðam  
 ƿorðum gesealpum. ne þær ƿenan ꝥ he her mæge ƿob<sup>1</sup> zenog  
 ƿinðan. Ða cƿæp ic. Soþ ðu ƿegst:

• § III.<sup>p</sup> Ða cƿæp he. Ic pene nu ꝥ ic ðe habbe zenog geseab  
 ymbe þa leasan gesealpa. Ac ic ƿolde nu ꝥ ðu ƿenberst þin inge-  
 þanc fram þam leasan gesealpum. þonne ongitest þu ƿiþe ƿape<sup>2</sup>  
 ða ƿorðan gesealpa þe ic þe ær zehet ꝥ ic ðe eorpan ƿolde. Ða  
 cƿæp ic. Le fupþum ða ðyrige<sup>3</sup> men ongitaþ þatze fulla ge-  
 sealpa sint. ðeah he þær ne ƿien þær he heora ƿenap. Ðu me  
 zehete nu lytle ær ꝥ þu hi ƿoldest me zetæcan. Ac þær me  
 ðinceþ ꝥ ꝥ beo ƿeo soþe 7 ƿeo fullgremede gesealp. ðe mæg  
 ælcum hiƿe folgepa sellan þurhpunigenðne ƿelan.<sup>4</sup> 7 ecne an-  
 ƿeald. 7 ƿinðalne ƿeorþƿcipe. 7 ece mæriþe.<sup>5</sup> 7 fulle zenýht. ze  
 fupþum ꝥ ic cƿeþe ƿe ƿeo soþe gesealp ðe an þissa ƿfa mæg<sup>6</sup>  
 fulllice ƿorðgan. þorþam ðe on ælcum anum hi sint ealle.  
 þorþam ic secge þaþ ƿorð ðe. ƿor þý ic ƿille ꝥ þu ƿite  
 ꝥ ƿe cƿiðe ƿiþe fæst 7 on minum Mobe. ƿƿa fæst ꝥ hi  
 me nan man geðƿelgan<sup>6</sup> ne mæg. Ða cƿæp he. Cala cniht.  
 hƿæt<sup>7</sup> þu eart gesealg ꝥ þu hit ƿƿa ongiten hæfst. Ac ic ƿolde  
 ꝥ ƿit gpyredon ƿit æfter ðam þe þe ƿana 7. Ða cƿæp ic. Hƿæt  
 7 ꝥ þonne. Ða cƿæp he. ƿenst þu hƿæþer ænig þissa anbearn-  
 ðana gooda þe mæge sellan fulle gesealpa. Ða andƿƿarode ic.  
 7 cƿæp. Nat ic nan ƿuht on þy anbearnðan life þe ƿelc ƿran  
 mæge. Ða cƿæp he. Ðaþ anbearnðan ƿob<sup>8</sup> sint anlicneƿra ðæf-  
 ecan ƿoder.<sup>9</sup> næf full ƿob.<sup>10</sup> þorþam hi ne maƿon ƿob ƿob<sup>11</sup> 7  
 full ƿob<sup>12</sup> ƿorðgan heora folgepum. Ða cƿæp ic. Ic eom zenog  
 ƿel zehaƿa ðæf þe þu fægst. Ða cƿæp he. Nu þu ðonne ƿart  
 hƿæt ða leasan gesealpa sint. and hƿæt þa ƿorðan gesealpa sint.  
 nu ic ƿolde ꝥ þu leornoderst hu þu mihteþt becoman to ðam  
 ƿorðum gesealpum. Ða cƿæp ic. Þu ne zehete þu me zefýrn ær  
 ꝥ þu hit ƿoldest me zetæcan. 7 me lyfte nu ꝥ ƿiþe zeorne ge-  
 heoran.<sup>13</sup> Ða cƿæp he. Hƿæt ƿeulon þe nu ðon to þam<sup>14</sup> ꝥ þe  
 mægdon cumon to ðam ƿorðum gesealpum. Hƿæþer þe ƿeýlon  
 biððan ðone ƿobcunðan fultum. æþer ge on læƿan. ze on  
 maran. ƿƿa ƿƿa upe uprita fæðe Plato. Ða cƿæp ic. Ic pene ꝥ  
 þe ƿeýlon biððan ðone fæþer eallra þinga. þorþam ƿe ðe hme

<sup>p</sup> Boet. lib. iii. prosa 9 — Habes igitur, inquit, et formam, &c.

<sup>1</sup> Cott. æf mæge ƿob

<sup>2</sup> Cott hƿæþe.

<sup>3</sup> Cott ðýreƿan

<sup>4</sup> þur-

hpunigenðne ƿelan, desunt in MS. Bod

<sup>5</sup> Cott. mæriþa.

<sup>6</sup> Cott.

geðƿellan

<sup>7</sup> Cott. þý.

<sup>8</sup> Cott. ƿob.

<sup>9</sup> Cott. ƿoder.

<sup>10</sup> Cott.

ƿob. <sup>11</sup> Cott. ƿob.

<sup>12</sup> Cott. ƿob.

<sup>13</sup> Cott. zehenan.

<sup>14</sup> Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

biððan nýle. ðonne ne zemet he hine. ne fuppon<sup>1</sup> rihtne peg  
riþ hir ne azebap. Ða cwap he. Ðriþe riht<sup>2</sup> ðu gegit. and  
onzan þa riingan and ður cwap.

§ IV.<sup>a</sup> Eala Drýhten. hu micel 7 hu pundeplic þu eapþ. Ðu  
þe ealle þine zerceafta. zerepenlice 7 eac unzerepenlice. pun-  
derlice zerceope 7 zerceadriþlice heopa peltit. Ðu þe tisa fram  
miððaneapþer fnuman of ðone ende endebýrðlice zetettit.  
fpa þæt he hi æzþer ze forð fanaþ. ze eftcumap. þu þe ealle ða  
unfittillan zerceafta to þinum pillan aftýraþ. 7 ðu felf fimle  
fittile and unapendeblic ðurhpunaþ. forþamþe nan mihtizna þe  
niþ. ne nan þin gelica. ne þe nan neobðeapþ ne lærðe to  
fýrcanne þæt þæt ðu porhtit. ac mið þinum azenum pillan. 7 mið  
þinum azenum anpealbe þu ealle ðing zerophhtit. ðeah ðu  
heopa nanef ne beforþte. Ðriþe pundeplic iþ þæt gecýnð þineþ.  
zober. forþamþe hit iþ eall an. ðu 7 ðin zoder. þæt zoder na uton  
cumen to þe. ac hit iþ ðin azen. ac eall þæt þe zober habbaþ on  
þýre populðe. þæt uþ iþ uton cumen. þæt iþ from þe. næft þu  
nanne andan to nanum þinge. forþamþe nan crafctizna iþ  
ðonne þu. ne nan þin gelica. forþam þu ealle zoder mið þineþ  
aner zepeahhte zepohhtit 7 zerophhtit. Ne biþnode þe nan man.  
forþam ðe nan æþ þe næf. þara þe auht oððe nauht porhte.  
Ac þu ealle þing zerophhtit fpiþe zode 7 fpiþe fægere. 7 þu felf  
eapþ þæt hehtit zoder 7 þæt fægerit. fpa fpa þu felf zepohhtit. þu  
zerophhtit þýne miððan gearð. 7 hiþ felft fpa fpa ðu pilt. 7 þu  
felf ðæltit eall zoder fpa fpa ðu pilt. 7 ealle zerceafta þu ze-  
rceope him gelice. 7 eac on fimum þingum ungelice. ðeah þu  
ða ealle zerceafta ane naman zenemðe. ealle þu nemðit to-  
zæðere and hete populð. 7 þeah ðone anne noman ðu toðælþit  
on feoper zerceafta. an þæra iþ eorþe. ofer pæter. þriððe  
lýft. feorþþe fýr. ælcum þara ðu zetettit hiþ agene pundep-  
rceope. 7 þeah ælc iþ riþ ofþe zenemneð. 7 riþrumlice gebunden  
mið þinum bebode. fpa þæt heora nan ofþe meapce ne ofþeode.  
7 fe cýle gepþode riþ ða hæto. 7 þæt pæt riþ ðam ðrygum.  
eorþan gecýnð 7 pætereþ iþ cealð. fie eorþ iþ ðryge 7 cealð. 7  
þæt pæter pæt 7 cealð fie lýft ðonne iþ zenemneð þæt hio iþ  
æzþer ze cealð. ze pæt. ze pearm. niþ hit nan punðer. for-  
þamþe hio iþ zerceapen on þam miðle betpux ðære ðrygan 7  
þære cealðan eorþan. 7 þam hatan fýre. þæt fýr iþ ýfemeft ofer  
eallum þýrgum populð zerceaftum. Funderlic iþ þæt þin zepeahht.

<sup>a</sup> Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

<sup>1</sup> Cott. fupþum.

<sup>2</sup> Cott. rihte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is neither cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ ꝑu hæfſt ægþer geþon. ge ða geſceafſa gemærgode betpux  
 him. ge eac gemenzðe. ꝥa ðuȝan eorþan ꝥ ða cealban unþer  
 þam cealban pætepe ꝥ ꝥ pætan. ꝥ pæt hneſce ꝥ flopenþe pæteþ  
 hæbbe floþ on þæpe fæſtan eorðan forþamþe hit ne mæg on  
 him ſelfum ȝeſtanþan. Ac reo eorþe hit helt ꝥ be ſumum  
 dæle ſpūȝ. ꝥ for þam ſȝpe heo biȝ ȝeleht ꝥ hio ȝneþ ꝥ bleþ  
 and peſtmaȝ bꝛingþ. forþam ȝif ꝥ pæteþ hi ne ȝeþpænþe. ðonne  
 • ðruȝode hio ꝥ wuðe toðuſen mið þam wuðe ſpa ſpa ðuȝt oððe  
 aſe. ne mihte nauwuhc libbenþeȝ ðæpe eorþan bꝛucan. ne þæȝ  
 pæteþeȝ. ne on nauþnum eapðuȝan for cile. ȝif ꝑu hi hꝛæt  
 hꝛeȝuninga wuȝ ne gemenzðeſt. ſunþorlice cꝛæfte ꝑu hit  
 hæfſt geſceapen ꝥ ꝥ ſȝp ne forþæpꝛ ꝥ pæteþ ꝥ ða eorþan.  
 nu hit gemenzðe ꝥ wuȝ ægþer. ne eȝ ꝥ pæteþ and reo eorþe  
 eallunga ne aþpæceþ ꝥ ſȝp. þæȝ pæteþeȝ aȝnu cȝþ ꝥ on eorþan.  
 ꝥ eac on lȝfte. ꝥ eſt buſan þam wuðore. ac ðæȝ ſȝpeȝ aȝen  
 ſtebe ꝥ oſer eallum popuȝ geſceafſum ȝeſepenlicum. ꝥ þeah  
 hit ꝥ gemenzðe wuȝ ealle geſceafſa. ꝥ ðeah ne mæg nane þara  
 geſceafſa eallunga oꝛcuman. forþamþe hit næþþ leaſe ðæȝ  
 ælmihtuȝan. wu eorþe ðonne ꝥ heſuȝne ꝥ wicceþe þonne oþra  
 geſceafſa. forþam hio ꝥ wuðor ðonne ænig oþru geſceafſ  
 buton þam wuðore. forþam ꝥe wuðor hine hæþþ ælce dæg  
 utane. ðeah he hipe napeȝ ne ȝenealæce. on ælcepe wuðe he  
 ꝥ hipe emn neah. ge uſan. ge neorþon. ælc ðara geſceafſa. ꝥe  
 ꝥe ȝeſȝuȝ ær ymbe ſpꝛæcon. hæþþ hiȝ aȝenne eapð on ſunþ-  
 ron. ꝥ ðeah ꝥ ælc wuȝ oſer gemenzðe. forþamþe nan ðara ge-  
 ſceafſa ne mæg bion buton oþerpe. ðeah hio unſpæotol ꝥe on  
 ðæpe oþerpe. ſpa ſpa nu pæteþ ꝥ eorþe wint ſpūȝe eapfoȝe to  
 ȝeȝonne oððe to onȝuȝonne ðȝȝum monnum on ſȝpe. ꝥ ſpa  
 þeah hi wint þæȝ wuȝ gemenzðe. ſpa ꝥ eac þæȝ ſȝp on ðam  
 - ſtanum ꝥ on þam pætepe. ſpūȝe eapfoȝ hape. ac hit ꝥ ðeah  
 þara. Ðu ȝebunðe ꝥ ſȝp mið ſpūȝe unabindendlicum pacentum.  
 ꝥ hit ne mæg cuman to hiȝ aȝenum eapðe. ꝥ ꝥ to þam mæſtan  
 ſȝpe ðe oſer uȝ ꝥ ſȝlæȝ hit forlæte þa eorþan. ꝥ ealle oþre  
 geſceafſa aȝwindað for unȝemetlicum cȝle. ȝif hit eallunga  
 ſrom ȝepte. Ðu ȝeſtaþolabeſt eorþan ſpūȝe ſunþorlice ꝥ  
 fæſtlice ꝥ heo ne helt on nane heaſe. ne on nanum eorþlic  
 wuȝe ne ſcent. ne nauwuhc eorþliceȝ hi ne healt. ꝥ hio ne wȝe.  
 ꝥ niȝ hipe ðonne eþpe to ſeallanne of ðune ðonne up. Ðu eac  
 þa þuȝealban ſapla on ȝeþpæpnum limum ſcȝpeſt. ſpa ꝥ þæpe



creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

farle þý læsse ne býþ on ðam lærtan ríngre. ðe on eallum þam  
 lichoman. for ði ic cræþ þ̅ ríó farul wære þ̅uofealb. forþam þe  
 upritan secgaþ þ̅ hio hæbbe ð̅río zecýnb. an ðara zecýnba 1̅ þ̅  
 heo biþ wírngebe. oþer þ̅ hio biþ 1̅rnenbe. þ̅rúbbe þæt hio biþ  
 zergeabry. t̅a ðara zecýnbu habbaþ netenu. g̅a rame g̅a men.  
 oþer ðara 1̅ wírnung. oþer 1̅ 1̅rnung. ac ge mon ana hæfþ ze-  
 rgeabrynerre. naller nan oðru zergeart. forþi he hæfþ oþer-  
 þungen ealle ða eorþlican zergearta mib zepeahte 7 mib anb-  
 gite. forþam geó zergeabryner rceal realbā æþer ze ðære  
 wírnunga ze þæg 1̅rner. forþam hio 1̅ rýnbeplic cræft ðære  
 farle. ða þu zergeope ða farle þ̅ hio rceolbe ealne wez h̅ear-  
 fian on h̅ine relfe.<sup>1</sup> g̅a g̅a eall þer nobor h̅erfþ. oððe g̅a g̅a  
 h̅eol onh̅erfþ. rmeagenbe ýmb h̅ine rceorpenb. oððe ýmbe h̅i  
 relfe. oððe ýmbe ðar eorþlican zergearta. ðonne hio þonne  
 ýmbe h̅ine rcríppenb rmeaf. ðonne bið hio oþer h̅ine relfe. ac  
 þonne hio ýmbe h̅i relfe rmeað. þonne biþ hio on h̅ine relfe.  
 and under h̅ine relfe hio biþ þonne. ðonne heo lufaf þar  
 eorþlican ríng. 7 ðara rúnðraf. Þæt þu Drihten forzeafe  
 þam farlum earb on h̅iofonum. 7 him þær g̅íft weorþlice g̅ífa.  
 ælcere be h̅ine zearnungze. 7 zeberz þ̅ he rcinaf r̅ífe beorhte.  
 7 ðeah r̅ífe m̅íftlice b̅íhtu. rume beorhtor. rume unb̅íhtor.  
 g̅a g̅a rceorpan. ælc be h̅ir zearnungza. Þæt þu Drihten ze-  
 zæberart ða h̅iofonlicon farla 7 ða eorþlican lichoman. 7 h̅i on  
 ð̅íffe worulbe zemenzerz. g̅a g̅a h̅i r̅íom ðe h̅íber comon. g̅a  
 h̅i eac to ðe h̅íonan rúnðraf. Ðu r̅ílberz þar eorþan mib m̅íft-  
 licum c̅ýrpenum netena. 7 h̅i r̅íþþan azeore m̅íftlicum ræðe  
 t̅reopa 7 r̅ýrta. Forz̅íf nu Drihten urum Mober þ̅ h̅i moton  
 to þe arz̅ígan r̅urh ðar earfoþu þ̅íffe worulbe. 7 of þ̅írrum b̅í-  
 rezum to þe cuman. 7 openum eazum uwer Mober þe moten  
 zezeon ðone æpelan æpelm ealna zoba. þ̅ eart Ðu. Forz̅íf ur  
 ðonne hale eazan uwer Mober. þ̅ þe h̅i þonne moton ar̅íftmian  
 on þe. 7 tobr̅íf þone m̅írt ðe nu hanzaf beforan uwer Mober  
 eazum. 7 onl̅íht þa eazan mib ðinum leohte. forþam þu eart  
 ríó b̅íhtu þær roþan leohter. 7 þu eart geó r̅eſte r̅ært roþ-  
 r̅æft̅ra. and þu zeberz þ̅ h̅i þe zezeof. þu eart ealna r̅ínga  
 r̅ruma 7 enbe. Ðu b̅r̅írt ealle r̅íng buton zerrince. Ðu eart  
 æþer ze wez. ze labþeop. geó ríó r̅top þe ge wez to l̅z̅. þe ealle  
 men to rúnðraf:

<sup>1</sup> Bod. et Cott. relfe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. *That* art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.<sup>7</sup>

§ I. ÐA se Fyrðom þa þiſ leuþ auð þiſ gebeb aſungen hæþe. þa ongan he eft ſpellian and þuſ cſæþ. Ic ſene þæt hit ſie nu æreſt þearf. ꝥ ic þe geuece hſæri ꝥ hehſte ƒob iſ. nu ic þe æri hæþe ƒereht<sup>1</sup> hſæt ic ƿæſ. uððe hſſlc ꝥ mebe me ƒob ƿæſ. hſſlc ꝥ minnebe me. ac<sup>2</sup> aneſ þunƒer ic ðe ƿolbe æreſt acſian.<sup>3</sup> Ðreþer þu ſene ꝥ æniƒ ðinƒ on ſiſte ƿuſulde ſſa ƒob ſie ꝥ hit ðe mæƒe ƿorƒiſan fulle ƒeſælſa. ðſ<sup>4</sup> ic þe acſiƒe þſ ic nolbe ꝥ unc beſſiƒe æneƒu leuſ anlicneſ ƿor ƿorþa ƒeſælſa. ƿor þſ nan nuon ne mæƒ ƿiſſſacan ꝥ ſum ƒob ne ſie ꝥ hehſte. ſſa ſſa ſum mincæl æpelm ƒ ðioſ ƒ ſiſon manƒe biſocaf ƒ ſiſan<sup>5</sup> of. ƿor ðſ mon cſiþ be ſumuni ƒobe ꝥ hit ne ſie full ƒob. ƿorþam him biþ hſæſ hſeƒ<sup>6</sup> ſana. and þeah ne biþ ealles butan. ƿorþam ælc þinƒ ƿſiþ to nauhte ƒiſ hit nauhte ƒober on him næſþ. be þſ þu miht onƒitan ꝥ of þam mæſtan ƒobe cumaf ða læſſan ƒob. næſ of þam læſſan þæt mæſte. ðe<sup>7</sup> ma þe ſeo ea mæƒ ƿeorþan to æpelme. ac ſe æpelm mæƒ ƿeorþðan to ea. and ðeah ſeo ea cſnið eft to þam æpelme. ſſa cſnið ælc ƒob of Frobe. and eft to him. and he iſ þæt fulle ƒob. ƒ ꝥ fullſiſemebe. ꝥ naner ſillan ſana ne biþ. Nu ðu miht ſſeotole onƒitan ꝥ ꝥ iſ Frob ſelf. Ðſ ne miht þu ƒeþencan. ƒiſ nan ſuht full næpe. þonne næpe nan ſuht ſana. ƒ ƒiſ nan ſuht ſana næpe. þonne næpe nan ſuht<sup>8</sup> full. ƿor þſ biþ æniƒ full þinƒ. þe ſum biþ ſana. ƒ ƿor þſ biþ æniƒ þinƒ ſana. ðe ſum biþ full. ælc þinƒ biþ fullorƒ cſi hiſ aƒenum eaiþa. Ðſ ne miht þu ðonne ƒeþencan ƒiſ on æneƒum þiſſa eorþlicena ƒoba æniƒer ſillan ƒ æniƒer ƒober ſana iſ. ðonne iſ ſum ƒob full ælceſ ſillan. ƒ niſ naner ƒober ſana. Ða andſſorþobe ic ƒ cſæþ. Spiþe ſihtlice ƒ ſſiþe ƒeſceadſiſlice þu hæſt me ofeſcumen ƒ ƒeſanƒen. ꝥ ic ne mæƒ no ſiþeſſan. ne ſuþum onƒean ꝥ ƒeþencan. buton ꝥ hit iſ eall ſſa ſſa ðu ſeƒt<sup>9</sup>.

§ II.<sup>1</sup> Ða cſæþ ſe Fyrðom. Nu ic ƿolþe ꝥ þu þohteſt georþlice oþþe ꝥ þu onƒeate hſæri ſeo fulle ƒeſælſ ſe. Ðu ne

<sup>1</sup> Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

<sup>2</sup> Boet. lib. iii. proſa 10.—Quo vero, inquit, habitet, &c.

<sup>3</sup> Cott. ƒereht. <sup>4</sup> hſſlc ſ. minnebe me ac, deſunt in MS. Bod. <sup>5</sup> Cott. acſian. <sup>6</sup> Cott. þe. <sup>7</sup> Cott. ſiſa. <sup>8</sup> Cott. hſuſu. <sup>9</sup> Cott. þon.

<sup>1</sup> ſana ƒ ƒiſ nan ſuht ſana næpe. þonne næpe nan ſuht, deſunt in MS. Bod.

## CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

part þu nu ꝥ eall moncýn iſ anmoblice geþara ꝥ Godes iſ fruma eallra goba ꝥ pealbenð eallra gerceafta. he iſ ꝥ hehſte godes.<sup>1</sup> ne nænne monn nu þæs ne tƿeoð. forþam þe he nauht nýton betere. ne furþum nauht emn godes. forþam iſ rexþ ælc ge-ſceabƿiſnes ꝥ ealle men ꝥ ilce anbettaþ ꝥ Godes rie ꝥ hehſte godes. forþam þe hi tæcniap ꝥ eall godes on him gý.<sup>2</sup> forþæm gý hit ſƿa næne. ðonne næne he ꝥ ꝥ he gehaten iſ. oþþe ænig þing ær þæne. oþþe æltæppne. ðonne þæne þæt betere ðonne he. Ac forþam þe nan ðing næs ær þonne he. ne æltæppne ðonne he. ne ðeoreoþþne ðonne he. forþam he iſ fruma. ꝥ æƿelm. ꝥ hƿoſ eallra goba. ænoð ſƿeotol hit iſ. þæt ꝥ fulle godes þaſ. ærþam þe ꝥ pana. ꝥ<sup>3</sup> iſ to geleafanne ꝥ ſe hehſta godes iſ<sup>4</sup> ælceſ godes fullaſt. þý læs þe leng ſƿnece<sup>5</sup> ymbe ðonne þe þƿyrfon.<sup>6</sup> ðe ilca Godes iſ. ſƿa ſƿa þe ær fædon. ꝥ hehſte godes. ꝥ ða geleafan geſælpa nu hit iſ openlice cuf. ꝥ þa geleafan geſælpa on nanum oþrum gerceaftum ne ſint. buton on Gode. Ða cƿæþ ic. Ic eom geþara.

§ III.<sup>4</sup> Ða cƿæþ he. Ic þe healfixe ꝥ ðu geſceabƿiſlice ꝥ ongiſe ꝥ te Godes iſ full ælcne fullſnemeðnesſe. ꝥ ælceſ godes. ꝥ ælcne geſælpe. Ða cƿæþ ic. Ic ne mæg fulllice ongiſtan. for hƿi ðu eft rexſt ꝥ ilce ꝥ þu ær fæbeſt. Ða cƿæþ he. Forþý ic hit þe ſecge eft. þý ic nolbe ꝥ ðu þenbeſt ꝥ ſe Godes ðe fæber iſ ꝥ fruma eallra gerceafta. ꝥ him ahƿonan utane come hiſ ſeo heahe godes.<sup>7</sup> ðe he full iſ. Ne ic eac nolbe ꝥ þu þenbeſt ꝥ te oþer þæne hiſ godes ꝥ hiſ geſælþ. oðer he ſelf. forþam gý þu þenſt ꝥ him ahƿonan utan comon ða godes ðe he hæfþ. ðonne þæne ꝥ þing betere ðe hit him fram come. ðonne he. gý hit ſƿa þæne. Ac ꝥ iſ ſƿiþe ðýrlíc ꝥ ſƿiþe micel gýnn ꝥ mon þæs þenan ſceole<sup>8</sup> be Gode. oððe eft þenan ꝥ ænig þing ær him þæne. oððe betere ðonne he. oþþe him gelíc. Ac þe ſceolon<sup>9</sup> bion geþaran<sup>10</sup> ꝥ ſe Godes rie eallra ðinga betſt. Liſ þu nu geleafſt ꝥ Godes rie<sup>11</sup> ſƿa ſƿa on monnum biþ. oððer biþ ſe mon. ꝥ biþ ſaþl ꝥ lichoma. oððen biþ hiſ godes. þa geſæþnaþ Godes ꝥ eft ætſæþne gehelt ꝥ gametgaþ. gý þu ðonne geleafſt ꝥ hit ſƿa rie on Gode.<sup>12</sup> ðonne ſcealt þu nebe geleafon<sup>13</sup> ꝥ ſum anſealb<sup>14</sup>

<sup>1</sup> Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

<sup>1</sup> Bod. Godes. <sup>2</sup> Cott. ſien. <sup>3</sup> Bod. ne þene þ. <sup>4</sup> Cott. rie. <sup>5</sup> Bod. ſƿnecean. <sup>6</sup> Cott. ymb þonne þe ne þƿyrfen. <sup>7</sup> Cott. hi ſeo hea goobneſ. <sup>8</sup> Cott. ſceole. <sup>9</sup> Cott. ſceolon. <sup>10</sup> Bod. geþara. <sup>11</sup> Cott. gelyſſt ꝥ te an Godes rie. <sup>12</sup> Cott. goode. <sup>13</sup> Cott. geleafan. <sup>14</sup> Cott. anſealb.

ness is. Dost thou not then know that all mankind is unanimately consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

rie mara ðonne hir. þæt ðonne hir gya gefomnige gya he þone urne ðeþ. Ðræt ælc þing ðe tofceaþen biþ fram oþrum. biþ oþer. oþer ꝥ þing. Ðeah hi ætgeþeie rien. Líf þonne hƿelc þing tofceaþen biþ fram ðam<sup>1</sup> hehtan goðe.<sup>2</sup> ðonne ne biþ ꝥ no ꝥ hehte goð.<sup>3</sup> ꝥ iſ Ðeah micel gýn to gefencenne be Gode. ꝥ ænig goð rie buton on him. oððe ænig fram him aþæleþ. forþamþe nan riht niſ betere ðonne he. ne emn goð him. Ðrlic þing mæg beon betere þonne hir fceoppenþ. Forþam ic fcege miþ rihtre gefceafriſneſſe. ꝥ ꝥ rie ꝥ hehte goð on hir aſenre geotnbe. ꝥ te ffruma iſ eallra þinga. Ða cƿæþ ic. Nu þu hæfſt me riþe rihte oþerſealre.<sup>4</sup> Ða cƿæþ he. Ðræt ic þonne ær fæbe ꝥ ꝥ hehte goð 7 io hehte gefælp an ƿære. Ða cƿæþ ic. Ða hit iſ. Ða cƿæþ he. Ðræt ille ƿe ðonne fcegan hræt ꝥ rie eller butan God. Ða cƿæþ ic. Ne mæg ic þær oþracan. forþamþe ic hir ƿær ær gefara :.

§ IV.<sup>u</sup> Ða cƿæþ he. Ðræþer ðu hit aſeotolon ongiton mæge. gif ic ðe fume biſne get<sup>5</sup> fcege. Líf nu tƿa goð ƿæron.<sup>6</sup> Ðe ne mihton æt fomne bion. 7 ƿæron þeah buta goðe.<sup>7</sup> hu ne ƿære hit ðonne zenoh ffeotol. ꝥ liopa<sup>8</sup> nære nauþer ꝥ oþer. for þý ne mæg þæt fulle goð bion no toþæleþ. hu mæg hit beon æþer ge full. ge pana. forþam ƿe cƿeþaþ ꝥ io fulle gefælp 7 goð. ꝥ hi rien an goð 7 ꝥ rie ꝥ hehte. Ða ne mazon næfne feorþan toþæleþe. Ðu ne fceolon<sup>9</sup> ƿe þonne nebe bion gefaran ꝥ io hehte gefælp 7 io hæahe goðcunbneſ an rie. Ða cƿæþ ic. Niſ nan þing foþre þonne þæt. ne mazon ƿe nanrihtfinban betere<sup>10</sup> þonne God. Ða cƿæþ he. Ac ic ƿolbe get miþ fume biſne ƿe behfeþan utan ꝥ þu ne mihtſt nænne ƿeg finban oþer. gya gya aſſitena gefuma iſ. ꝥ hi ƿillaþ fume hræt hƿegu niſer 7 felcufes eoman. ꝥ hi mægen miþ þý aƿeccan ꝥ God þana gefeþenþra :.

§ V.<sup>v</sup> Ðu ne hæfðon ƿe ær gefeht<sup>11</sup> ꝥ Ða gefælpa anb io goðcunbneſ an ƿære. ƿe ƿe ðonne þa gefælpa hæfþ. ðonne hæfþ he æþer ƿe ƿe ðone æþeri hæfþ. Ðu ne biþ ƿe ðonne full eadig. Ðu ne ƿaſt þu nu hræt<sup>12</sup> ƿe cƿeþaþ ꝥ ƿe bio ƿiſ ƿe firiðom hæfþ. 7 rihtſiſ ðe rihtſiſneſſe hæfþ. gya ƿe cƿeþaþ eac

<sup>u</sup> Boet. lib. iii. proſa 10.—Respice, inquit, an hinc quoque, &c.

<sup>v</sup> Boet. lib. iii. proſa 10.—Nam quoniam beatitudinis, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. goðe. <sup>3</sup> Cott. goð. <sup>4</sup> Bod. oþerſealre.

<sup>5</sup> Bod. geotma. <sup>6</sup> Cott. tu goð ƿæren. <sup>7</sup> Cott. buta goðe. <sup>8</sup> ꝥ liopa, deſunt in MS. Bod. <sup>9</sup> Cott. feolon. <sup>10</sup> Cott. medempe. <sup>11</sup> Cott. gefeht.

<sup>12</sup> Cott. ꝥ.



regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him, because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ rie Lob. þe þa goðneſſe hæfþ 7 ða geſælpa. 7 ælc geſælhz mon biþ Lob. 7 þeah iſ an Lob.<sup>1</sup> 7e iſ ſcæmn 7 ſcæðol ealra goða. 7 of ðæm cumað eall goð. 7 eft hi funbiaþ to him. 7 he pelt eallra. þeah he nu rie 7e ſcuma 7 7e ſcæðol eallra goða þe of him cumað.<sup>2</sup> ſpa ſpa ealle ſceorpan weorþað onlihte 7 gebihtre of ðære ſunnan. ſume þeah beorhtor. ſume unbeorhtor. ſpa eac 7e mona. ſpa miclum he liht ſpa ſio ſunne hine geſcniþ. ðonne hio hine ealne geonbrycniþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell onſeat. þa weaſþ ic aſelpeb.<sup>3</sup> 7 7iþe aſelpeb. 7 cweþ. Iſ þiſ la ſunborlic. 7 ſinſum. 7 geſceadlic<sup>4</sup> ſpell þ þu nu ſegſt. Ða cweþ he. Niſ nan riht ſynſumne ne geſiſne ðonne þ þinſ þ þiſ<sup>5</sup> ſpell ymbe iſ. 7 þe nu ymbe ſpneccan willað. ſoþram me ðincþ goð þ þe hit gemenſen to þam ærpan. Ða cweþ ic. Ðwæt iſ þ la :

§ VI.<sup>w</sup> Ða cweþ he. Ðwæt þu weaſt þ ic ðe ær ſæbe þ ſio goðe<sup>6</sup> geſælþ weaſe goð. 7 of ðære ſoþan geſælþe cumað eall ða oþre<sup>7</sup> goð ðe þe ær ymbe ſpneccan. 7 eft to. ſpa ſpa of ðære ſæ cymþ þ weaſen innon þa eorþan. and weaſ aſenſceap. cymþ ðonne up æt ðam æpelme. ſynþ ðonne to broce. ðonne to ea. ðonne anblanſ ea. oþ hit ſynþ eft to ſæ. Ac ic wolbe þe nu acſian hu ðu þiſ ſpell unberſtanben hæfberſt. Ðweaſer ðu weaſe þ þa ſiſ goð. ðe þe of ær ymbe ſpneccan. þ iſ anwealb. 7 weorþſcipe. 7 ſoþmæſneſ.<sup>8</sup> 7 genyht. 7 bliſ. Ic wolbe ſiton hwæſer ðu wenberſt þ ðaſ goð weaſen limu weaſe ſoþan geſælþe. ſpa ſpa monegu limu beoþ<sup>9</sup> on anum men. 7 weorþað weah ealle to anum lichoman. oððe þu wenberſt þ hwylc<sup>10</sup> an ðara ſiſ goða weorhte ða ſoþan geſælþe. 7 riððan þa weorþe goð weaſen hwe goð. ſpa ſpa nu ſaþ 7 lichoma ſyncað anne mon. 7 7e an mon hæfþ manize him. 7 weah to ðam tſam.<sup>11</sup> þ iſ to ðære ſaþle 7 to þam lichoman. belimpaþ ealle þaſ weaſ monneſ goð. geſaſlice. ge lichomlice.<sup>12</sup> Ðæt iſ nu weaſ lichoman goð. þ mon 7e weaſer. 7 tſpanſ. 7 lanſ. 7 bwaþ. 7 manegu oþru goð to eac þam<sup>13</sup> 7 ne biþ hit weah 7e lichoma ſelf. ſoþram weah he ðara goða hwylc ſoþleore. weah he biþ þ he ær<sup>14</sup> weaſ. þonne iſ ðære ſaþle goð weaſſcipe. 7 gemetſunſ. 7 geþyrb. 7 rihtſiſneſ. 7

<sup>w</sup> Boet. lib. iii. proſa 10.—Cum multa, inquit, beatitudo, &c.

<sup>1</sup> Bod. 7 7e þeah iſ Lob. <sup>2</sup> Cott. goðþa and ealra goða þeah iſ meſiſ goð þe of him cymð. <sup>3</sup> Cott. aſelpeb. <sup>4</sup> Cott. geſceadſpnecc. <sup>5</sup> Bod. þm. <sup>6</sup> Bod. þe. <sup>7</sup> Cott. oþru. <sup>8</sup> Bod. ſoþmæſneſ. <sup>9</sup> Bod. man hunb hma bioð. <sup>10</sup> Bod. hwylc. <sup>11</sup> Cott. þam tſam. <sup>12</sup> Cott. geſaſlice lichomlice. <sup>13</sup> Cott. eac þam. <sup>14</sup> Cott. ærſoþ.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſiȝdom. and maneȝe ſwelce cẏẏẏẏẏ. 7 ſẏa ẏeah biȝ opeȝ iȝo  
 ſuȝl. opeȝ biȝ hiȝe cẏẏẏẏẏ. Ða cẏẏẏ 1c. 1c polbe ꝥ ẏu me  
 ſẏeðeȝt ȝet ſẏeotolon ȝmbe ẏa oȝne ȝoð<sup>1</sup> ȝe to ẏaȝe ſoȝan ȝe-  
 ȝaȝe beluȝpaȝ. Ða cẏẏẏ he. Ne ſaȝe 1c ȝe aȝ ꝥ iȝo ȝeȝaȝ  
 ȝoð ẏaȝe<sup>2</sup>. Eȝȝe. cẏẏẏ 1c. ȝu<sup>3</sup> ꝥ ſaȝeȝt ꝥ hiȝ ȝ heȝȝe  
 ȝoð ẏaȝe. Ða cẏẏẏ he. Eaȝ ẏu nu ȝet ȝeȝaȝa ꝥ te anȝealȝ.  
 7 ȝe oȝȝȝeȝe. 7 ȝe oȝeȝaȝeȝe. 7 ȝe ȝeȝȝȝe. 7 bliȝ. 7 ȝe oȝaȝȝeȝe.  
 7 ꝥ heȝȝe ȝoð. ꝥ ẏa ſȝen ealle<sup>4</sup> an. 7 ꝥ an ẏonne ſȝe ȝoð. Ða  
 cẏẏẏ 1c. Ðu ſȝlle 1c nu ȝeȝ oȝȝacan. Ða cẏẏẏ he. Ðȝaȝeȝu  
 ðȝiȝ ꝥ ẏonne ꝥ ȝa ðȝȝ ſȝen. ȝe ȝaȝa ſoȝena ȝeȝaȝa limu. ẏe  
 iȝo ȝeȝaȝ ſeȝ. Ða cẏẏẏ 1c. 1c ȝaȝ nu hȝaȝ ȝu polȝeȝt ȝitan.  
 ac me lȝȝe beȝ ꝥ ȝu me ſaȝeȝt ȝuȝe hȝile ȝmbe ꝥ. ẏonne ẏu  
 me acȝoȝeȝt Ða cẏẏẏ he. Ðu ne miȝt ẏu ȝeȝenȝan. ȝȝ ẏa ȝoð  
 ȝaȝon ȝaȝe ſoȝan ȝeȝaȝe limu. ẏonne ȝaȝon hi hȝaȝ hȝeȝu<sup>5</sup>  
 toȝaȝeȝ. ſẏa ſẏa moȝneȝ lichoman limu biȝ hȝaȝ hȝeȝu<sup>6</sup> to-  
 taȝeȝ. ac ȝaȝa lima ȝeȝȝȝȝ ȝ ꝥ hȝe ȝeȝȝȝȝȝ aȝne lichoman.  
 7 ẏeah ne biȝ eallunȝa ȝeȝice. Ða cẏẏẏ 1c. Ne ẏeaȝȝ ȝu maȝe<sup>7</sup>  
 ſȝȝeȝan ȝmbe ꝥ. ȝeȝoȝ ſẏeotole ẏu hȝaȝȝ me ȝeȝaȝ. ꝥ ȝa ȝoð  
 ne ſȝȝ nan ȝuȝt toȝaȝeȝ ſȝȝȝ ẏaȝe ſoȝan ȝeȝaȝe. Ða cẏẏẏ  
 he. Eȝoȝ ȝuȝte ẏu hiȝ onȝȝȝȝ. nu ȝu onȝȝȝȝ ꝥ ȝa ȝoð ealle  
 ſȝȝ ꝥ ȝaȝa ꝥ ȝeȝaȝ ȝȝ. 7 iȝo ȝeȝaȝ ȝ ꝥ heȝȝe ȝoð. 7 ꝥ heȝȝe  
 ȝoð ȝȝ Eȝoð. 7 ȝe Eȝoð ȝȝ ſȝȝle on anuȝ untȝaȝeȝ. Ða cẏẏẏ 1c.  
 Nȝȝ ȝaȝ<sup>8</sup> nan ȝȝe. Ac 1c polbe nu ꝥ ẏu me ſaȝeȝt hȝaȝ hȝeȝu<sup>9</sup>  
 untȝeȝȝ<sup>10</sup> :

§ VII.<sup>11</sup> Ða cẏẏẏ he. Ðaȝt ȝȝ nu ſẏeotol. ꝥ te eall ȝa ȝoð.  
 ẏe ȝe aȝ ȝmbe ſȝȝaȝeȝ. beluȝpaȝ to ẏaȝ heȝȝȝan ȝoðe. 7 ȝȝ  
 meȝ ſeȝaȝ ȝoð ȝeȝoȝ. ẏe he ȝeȝaȝ ꝥ ꝥ ſȝe ꝥ heȝȝe ȝoð. ȝȝ<sup>12</sup> hi  
 ſeȝaȝ anȝealȝ. 7 eac oȝȝu ȝoð. ẏe ȝe aȝ ȝmbe ſȝȝaȝeȝ. ȝȝ hi  
 ȝeȝaȝ ꝥ hiȝ ſȝe ꝥ heȝȝe ȝoð. be ȝȝ ẏu miȝt ȝitan ꝥ ꝥ heȝȝe  
 ȝoð ȝȝ hȝoȝ eallȝa ȝaȝa oȝȝa ȝoða ȝe meȝ ſȝȝȝaȝ. 7 hi lȝȝȝ  
 ſoȝȝȝaȝ ẏe nanȝe moȝ ne lȝȝȝ nanȝe ȝȝȝȝȝ butȝon ȝoðoȝeȝ.  
 oðȝe hȝaȝ hȝeȝu<sup>13</sup> ẏaȝ ȝe ȝoðoðe ȝeȝic biȝ. maȝȝȝeȝ ȝȝȝȝȝ hi  
 ſȝȝȝaȝ ẏe ſȝȝ ȝoð ne biȝ. ac hiȝ hȝaȝȝ ẏeah hȝaȝ hȝeȝu<sup>14</sup> ȝe-  
 lȝiceȝ ȝoðoðe. ſoȝȝaȝ ȝe cȝeȝaȝ ꝥ ꝥ heȝȝe ȝoð ſȝe ẏe<sup>15</sup> heȝȝȝa  
 hȝoȝ eallȝa ȝoða. 7 ȝeȝ hiȝoȝ ẏe eall ȝoð on hȝeȝaȝȝaȝ. 7 eac ꝥ  
 ȝȝȝ ẏe moȝ eall ȝoð ſoȝe beȝ. ſoȝ ȝaȝ ȝȝȝȝe meȝ lȝȝȝ aȝȝeȝ

<sup>1</sup> Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipia, &c.

<sup>2</sup> Cott. oðȝu ȝoð.

<sup>3</sup> Cott. ȝe ȝu.

<sup>4</sup> Bod. eall.

<sup>5</sup> Cott. hȝuȝ.

<sup>6</sup> Cott. hȝuȝ.

<sup>7</sup> Cott. ma.

<sup>8</sup> Bod. ꝥ.

<sup>9</sup> Cott. hȝuȝa.

<sup>10</sup> Bod. ꝥ.

<sup>11</sup> Cott. hȝuȝa.

<sup>12</sup> Cott. hȝuȝa.

<sup>13</sup> Cott. ȝe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicity, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara goða ðe hi lýt. ꝥ ðu miht ꝥiþe ꝥeotole onȝtan be þam. ðe nanne mon ne lýt þær þinger þe hine<sup>1</sup> lýt. ne þær þe he beþ. ac þær þe he mið þam earþaþ. forþamþe he penþ. ȝif he ðonne luſt beȝite. ȝ ꝥ þurhtio. ꝥ he ðonne ȝetihhoð<sup>2</sup> hæfþ. ꝥ he þonne hæbbe fulle ȝeſælpa. Du ne ȝart ðu ꝥ nan mon for þý ne rit. ðe hine iuðan lýt. ac rit for þý þe he mið þære riabe earþaþ ȝume earmunȝa.<sup>3</sup> Sume mið þære riabe earþaþ ꝥ he riæn ðý halpan. Sume earþaþ ꝥ he riæn þý caſpan. Sume ꝥ hi polbon cuman to ȝumere þara ȝopa ðe hi ðonne to fundiaþ. Du ne iſ þe nu<sup>4</sup> ȝenoh ꝥeotol ꝥ men nane ȝuht<sup>5</sup> ȝiðoþ ne luſiaþ. ðonne he doþ ꝥ hehte ȝoð. forþamþe ælc ȝuht dæg ðe hi riðiaþ oððe doþ. hi doþ for þý. ðe hi polbon habban ꝥ hehte ȝoð on þæm. ac he þreliap<sup>6</sup> ȝume on þam ðe hi penaþ ꝥ he mægen habban full ȝoð ȝ fulle<sup>7</sup> ȝeſælpa on ðiȝum andþearþum ȝoðum. Ac ða fullan ȝeſælpa ȝ ꝥ hehte ȝoð iſ Loð<sup>8</sup> ȝelf. ȝpa ȝpa pe oft ær ȝæbon. Ða cƿæþ ic. Ne mæȝ ic no ȝepencan hu ic þær oþracan mæȝe. Ða cƿæþ he. Uton lætan þonne bion þaſ<sup>9</sup> ȝƿæce. ȝ bion unc þær oþroȝe. nu ðu ȝpa fullice onȝiten hæfſt ꝥ Loð riðle biþ untobæleþlic ȝ full ȝoð. ȝ ꝥ hiſ ȝoð ȝ rið hiſ ȝeſælþ him naþronan utane ne com. ac þær riðle on him ȝelfum. ȝ nu iſ. ȝ á biþ :

§ VIII. Ða ſe ȝiſðom ða ðiſ ȝpell aȝæb hæfðe. þa onȝan he eft riȝan ȝ þuſ cƿæþ. ȝel la men pel. ælc þara þe ȝeo riæ fundiȝe to ðam ȝoðe. ȝ to ðam ȝeſælþum. ȝ ſe þe nu ȝehæft riæ mið ðære unnyttan luſe þiſſe miððan ȝearþeȝ. ȝece him ȝeobom hu he mæȝe becuman to þam ȝeſælþum. forþam ꝥ iſ rið an riæſt eallra uppa ȝeſƿinca. rið an hýþ býþ riðle ȝmýltu æfter eallum ðam ýrtum ȝ ðam ýſum uppa ȝeſƿinca. ꝥ iſ ȝeo an ȝiðoȝ ȝ rið an ȝroſer eſumȝa æfter ðam eſumðum þiſſeȝ andþearðan liſeȝ. Ac þa ȝýlþenan ȝtanar. ȝ þa ȝeolſienan. ȝ ælceſ cýnneȝ ȝimmar. ȝ eall þeȝ andþearþa pela. ne onlihtap hi nauht þær moðeȝ eagan. ne heora ȝceapneȝte nauht ȝebetap to ðære ȝceapunȝa ðære ȝoþan ȝeſælpe. ac ȝet ȝriþoþ he ablenþap ðæg Moðeȝ eagan. ðonne hi hi aȝcƿipan. Forþam ealle þa þinȝ ðe heȝ liðap on þiȝum andþearþum liſe. riht eorþlice. for ðý hi riht pleonbe. Ac rið ȝunþoþlice beoþhtneȝ. ðe ealle ðinȝ ȝebihht ȝ eallum pel. nýle ꝥ þa ȝapla

<sup>1</sup> Boet. lib. iil. metrum 10.—Huc omnes pariter venite, &c.

<sup>2</sup> Bod. hipe. <sup>3</sup> Cott. Getiohhað. <sup>4</sup> ȝume earmunȝa, deest in MS. Bod. <sup>5</sup> Cott. þonne. <sup>6</sup> Cott. ꝥ te men nan ȝuht. <sup>7</sup> Cott. þolihað. <sup>8</sup> Cott. fulla. <sup>9</sup> Cott. ȝoð iſ ȝoð. <sup>10</sup> Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeorþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge  
 gefion ða biþhtu þæs heopenlican leohtes mid hluttrum eadum  
 his Moðes. ðonne wile he cweþan ꝥ his beorhtnes þæs sunnas  
 geimian rie. þærterner<sup>1</sup> to metanne wiþ þa ecan biþhtu  
 Lohes<sup>2</sup>.

§ IX.<sup>3</sup> Ða se Wifom ða his leof arungen hwæbe. þa cwæþ  
 ic. Ic eom gefara ðæs se ðu gefr. forþam þe ðu hit hæfst ge-  
 seþes mid gefeaderlicre pace. Ða cwæþ he. Mið hu miclan<sup>4</sup>  
 þeo woldest þu nu habban geboht ꝥ þu mihtest ongitan hwæt  
 ꝥ soþe godes wære. 7 hwelc hit wære. Ða cwæþ ic. Ic wolbe  
 fæstman mið riþe ungemetlice gefean. 7 ic wolbe mid unari-  
 medum feo<sup>5</sup> zebýcgan ꝥ ic hit moðe gefion. Ða cwæþ he. Ic  
 hit se ðonne wille getæcan. Ac 7i an ic se bebeode. ꝥ þu weah  
 for ðære tæcnunge ne forgite ꝥ 7i ic ær tæhte. Ða cwæþ ic.  
 Nege. ne forgite ic hit no. Ða cwæþ he. Ðu ne fædon se se  
 ær 7i his anwealde his ðe se hea wifom. nære no ꝥ hehte  
 god. forþam hit wære myhtic<sup>6</sup> 7 on swa manigfeald gebæleð.<sup>7</sup>  
 7i hit nan mon ne mæg eall habban ꝥ him ne rie sumes winces  
 fana. Ic se tæhte ða 7i te ðær wære ꝥ hehte god. ðær ðær  
 þu god ealle gezæderode bið. hwelc hi sien to anum wege<sup>8</sup> ge-  
 zoten. Ðonne wæs bið full god. ðonne ða god ealle. se se ær  
 ymbe swæcon. beoþ to anum gode gezaderod. ðonne ne bið  
 wæs nanes godes fana. Ðonne þa god ealle on annes bið. 7  
 his annes bið on eannes. Líf hi on eannes næren.<sup>9</sup> Ðonne  
 nære hiora swa riþe to ginnan. Ða cwæþ ic. Ðæt is gefæb.  
 ne mæg ic þæs no trowan.<sup>10</sup> Ða cwæþ he. Ær ic ðe hwæbe  
 gefæb ꝥ 7i nære full god wæs eall ætgewere nære. forþam is  
 7i full god ðæt eall ætgewere is untobæleð. Ða cwæþ ic. Swa  
 me winces. Ða cwæþ he. Wærst þu nu ꝥ ealle ða winces þe godes  
 sint on his folce. for þý godes sint.<sup>11</sup> þý hi habbaþ<sup>12</sup> hwæt  
 hwegu<sup>13</sup> godes on him. Ða cwæþ ic. Ðwæs mæg ic elles wesan.  
 hu ne is hit swa. Ða cwæþ he. Ðu scealt weah zelyfan ꝥ his  
 annes 7 his godes an winces rie. Ða cwæþ ic. Ne mæg ic þæs  
 oþracan. Ða cwæþ he. Ðu ne miht ðu gefencan ꝥ ælc winces  
 mæg bion. ge on ðisse folce. ge on wære toweorþan. ða hwile  
 se hit untobæleð bið. þonne ne bið hit eallunga swa swa hit ær

<sup>1</sup> Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

<sup>2</sup> Bod. wæs ær ner.

<sup>3</sup> Cott. nucle.

<sup>4</sup> Cott. pro.

<sup>5</sup> Cott. myhtic.

<sup>6</sup> Cott. tobæleð

<sup>7</sup> Cott. pegge.

<sup>8</sup> Bod. ne sien.

<sup>9</sup> Cott. trowgan.

<sup>10</sup> Cott. sien.

<sup>11</sup> Cott. hæbben.

<sup>12</sup> Cott. hwegu.



but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sun-shine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains un-separated, but afterwards it is not altogether as it before

pær. Ða cƿæþ ic. Sege me þ̅ ꝥ ꝥeotolon. ne mæg ic fullice on-  
 ƿitan æfter hƿæm ðu ƿƿƿart. Ða cƿæþ he. ƿart ðu hƿæt  
 mon ƿe. Ða cƿæþ ic. Ic ƿit þ̅ hit is<sup>1</sup> ƿap̅ ƿ lichoma. Ða cƿæþ  
 he. Ðƿæt ðu ƿart þ̅ hit biþ mon. Ða hƿile ðe ƿeo ƿap̅ ƿ ƿe  
 lichoma untælebe<sup>2</sup> beoþ. ne biþ hit nan mon. ƿiððan hi to bæle  
 biþ. ƿƿa eac ƿe lichoma biþ lichoma. ƿa hƿile ƿe he hi limu  
 ealle hæfþ. ƿif he ðonne hƿylc lim ƿoplyt. ƿonne ne biþ he eall  
 ƿƿa he ær ƿæf. þ̅ ilce ƿu miht geƿencan be ælcum ðinge. þ̅  
 nan ƿing ne biþ ƿelce hit ƿer ƿiððan hit ƿanian onginþ. Ða  
 cƿæþ ic. Nu ic hit ƿat. Ða cƿæþ he. ƿenrt ðu hƿæþer ænig  
 geƿeart ƿeo. ðe hi ƿe ƿillan<sup>3</sup> nylle ealne ƿeg bion. ac ƿile hi ƿe  
 ænig ƿillan<sup>4</sup> ƿopƿeopian :-

§ X.<sup>a</sup> Ða cƿæþ ic. Ne mæg ic nane cƿica ƿuht ongitan ðara,  
 ƿe ƿite hƿæt hit ƿille. oððe hƿæt it nylle. ðe ungenes lyt<sup>5</sup>  
 ƿopƿeopian. ƿopƿam<sup>6</sup> ælc ƿuht ƿolbe bion hal ƿ libban. ðara ƿe  
 me cƿica<sup>7</sup> ðincþ. bute ic nat be tƿeopum. ƿ be ƿýrtum. ƿ be  
 ƿulcum geƿeartum ƿylce nane ƿaple nabbaþ. Ða ƿmeapcobe  
 he ƿ cƿæþ. Ne ðearrt ƿu no be þæm geƿeartum tƿeoƿan ƿe<sup>8</sup>  
 na ƿe be þæm oppum. Ðu ne miht ƿu geƿion þ̅ ælc ƿýrt ƿ ælc  
 ƿuð<sup>9</sup> ƿile ƿeaxan on þæm lande ƿelort. ðe him betrt geƿrt. ƿ  
 him gecýnbe biþ ƿ geƿunelic. anb ƿær ƿær hit geƿet þ̅ hit  
 hƿaport ƿeaxan mæg. ƿ latort ƿealopƿian.<sup>10</sup> Ðumra ƿýrta oððe  
 ƿumet ƿuða eapb biþ on ðunum. ƿumra on meƿcum. ƿumra  
 on morum. ƿumra on clubum. ƿumre<sup>11</sup> on barum ƿonbum.  
 Num ƿonne ƿa ƿuða.<sup>12</sup> ƿa ƿýrt. ƿa hƿeþer ƿa ðu ƿille. of  
 ƿæpe ƿtope ƿe hi eapb ƿ æpelo biþ on to ƿeaxanne. ƿ sette on  
 uncýnbe<sup>13</sup> ƿtope him. ðonne ne gegneþ hit ðær nauht. ac ƿop-  
 ƿeap̅. ƿopƿam ælceƿ landes gecýnb is. þ̅ hit him zelice ƿýrta  
 ƿ zelicne ƿuðu týbriþe.<sup>14</sup> anb hit ƿa ðeþ. ƿuþaþ ƿ ƿýrþnaþ  
 ƿiþe georne. ƿa longe ƿa heora gecýnb biþ. þ̅ hi ƿropan  
 moton. Ðƿæt ƿenrt ƿu ƿopþi ælc ƿæb ƿrope<sup>15</sup> innon ða eop-  
 þan. ƿ to ciþum ƿ to ƿýrtumum ƿeopþe on ðære eopþan.  
 buton ƿop þy ƿe hi tohhuþ þ̅ ƿe ƿtemn ƿ ƿe helm mote þ̅  
 ƿertop ƿ þ̅ leng ƿtanbon. Ði ne miht ƿu ongitan. Ðeah ƿu  
 hit geƿeon ne mæge. þ̅ eall ƿe ðæl. ƿe ƿe þær tƿeoƿer on tƿelf

<sup>a</sup> Boet. lib. iii. proza 11.—Si animalia, inquam, consideram, &c.

<sup>1</sup> Cott. bið. <sup>2</sup> Cott. untælebe. <sup>3</sup> Cott. ƿe. ƿe hi ƿe ƿillan. <sup>4</sup> Cott.  
 ƿillan. <sup>5</sup> Bod. lyrt. <sup>6</sup> Cott. ƿopƿam be. <sup>7</sup> Cott. cƿico. <sup>8</sup> Cott.  
 þou. <sup>9</sup> Cott. ƿuða. <sup>10</sup> Cott. ƿealopian. <sup>11</sup> Bod. ƿume. <sup>12</sup> Cott.  
 ƿuðu. <sup>13</sup> Cott. ungesýnbe. <sup>14</sup> Cott. týbpe. <sup>15</sup> Cott. cƿeoƿe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum Ʒepeareþ,<sup>1</sup> ꝥ he onginþ of ðam Ʒýrtumum. and ƷƷa  
 uppenber Ʒneþ of þone Ʒtemn. Ʒ Ʒiððan andlang ðæs Ʒiþan. Ʒ  
 andlang þrepe Ʒunðe of ðone helm. and Ʒiððan æfter ðam  
 boƷum oððe ꝥ hit ut aƷƷunƷþ. on leaƷum. Ʒ on bloƷtum. Ʒ  
 on bleƷum. Ðri ne niht þu onƷitan ꝥ te ælc riht cƷiceƷ<sup>2</sup> biþ  
 innanreapð hneƷcort. Ʒ unbƷoð hearðort. Ðræt þu niht Ʒe-  
 feon hu ꝥ tƷeop biþ uton ƷeƷcƷipeb<sup>3</sup> Ʒ beƷæfeb<sup>4</sup> mið þære  
 Ʒunðe Ʒiþ ðone Ʒinter. Ʒ Ʒiþ þa Ʒteapcan ƷtoƷmaƷ. Ʒ eac Ʒiþ  
 þære Ʒunnan læto on Ʒumere. Ðra mæg ꝥ he ne ƷunðriƷe  
 ƷƷýlcra ƷeƷceafra uper<sup>5</sup> Ʒceoppenber.<sup>6</sup> Ʒ huƷu þæs Ʒceoppenber.  
 and ðeah þe hiƷ nu Ʒunðriæn. hƷelc upe mæg aƷeccan me-  
 deƷlice uper Ʒceoppenber Ʒillan Ʒ anƷealb. hu hiƷ ƷeƷceafra  
 ƷeƷaþ Ʒ eft Ʒanraþ. ðonne ðæs tima cƷmþ. Ʒ of heora Ʒæðe  
 Ʒeopþaþ eft ƷeebriƷaðe. ƷƷýlce hi þonne Ʒeopþon to eƷceafte.  
 hƷæt hi ðonne eft biop. Ʒ eac hƷæt hƷegu<sup>7</sup> anlice bioð. ƷƷilce  
 he æ beon.<sup>8</sup> Ʒorþam<sup>9</sup> hi ælce Ʒeapre Ʒeopþaþ to æðƷeafte.

§ XI.<sup>h</sup> Ðreþer ðu Ʒet onƷite ꝥ ða unceþenðan ƷeƷceafra  
 ƷiƷoðon to bionne on ecneƷƷe ƷƷa ilce ƷƷa men. ƷiƷ hi mihton.  
 Ðreþer ðu nu onƷite Ʒorþrý ꝥ ƷýƷ ƷunðriƷe up. and Ʒio eopre  
 of ðune. Ʒor hƷý iƷ þæt. buƷon Ʒor þý ðe Loð ƷeƷceop hiƷ eaƷb  
 up. Ʒ hiƷe of ðune. Ʒor þý Ʒunðriap<sup>10</sup> ælc ƷeƷceafra Ʒiðer Ʒiþort.  
 Ʒiðer hiƷ eaƷb Ʒ hiƷ hælo Ʒiþort bioþ. and Ʒliþ ꝥ te hiƷ Ʒiþer-  
 Ʒeapb biþ. Ʒ unƷebýðe. Ʒ unƷelic. Ðræt þa Ʒtanaf. Ʒorþam hi  
 Ʒint Ʒilre ƷecƷynðe and hearðre. bioþ eaƷrope to toðælenne.  
 and eac uneape to Ʒomne cumaf. ƷiƷ hi Ʒebælebe<sup>11</sup> Ʒeopþaþ. ƷiƷ  
 þu þonne ænne Ʒtan toclifft. ne Ʒýþ he næƷƷe ƷeƷaðerob ƷƷa  
 he æƷ Ʒæs. Ac ꝥ Ʒæter Ʒ Ʒio lýft bioþ hƷene hneƷcƷian Ʒe-  
 cƷynðe. hi bioþ Ʒiþe eape to toðælenne. ac hi biþ eft Ʒona æt-  
 Ʒæðere. Ðæt Ʒýþ ðonne ne mæg næƷƷe Ʒeopþan toðæleb. Ic  
 Ʒæðe þeah nu hƷene æƷ. ꝥ te nan riht hiƷ aƷenum Ʒillum  
 nolde ƷorƷeopþan. ac ic eom nu mape<sup>12</sup> ýmbe ꝥ ƷecƷynð. þonne  
 ýmbe þone Ʒillan. Ʒorþam hi hƷilum Ʒillaþ on tƷa.<sup>13</sup> þu miht  
 Ʒitan<sup>14</sup> be manegum Ʒungum ꝥ ꝥ ƷecƷynð iƷ Ʒiþe micel. iƷ ꝥ Ʒor  
 micel ƷecƷynð. ꝥ upum lichoman cƷmþ eall hiƷ mæƷen of ðam<sup>15</sup>  
 mete þe þe ƷicƷaþ. and ðeah ƷæƷþ Ʒe mete ut þurh ðone

<sup>1</sup> Doct. lib. iii. prosa 11 — Ea etiam quæ inanimata esse, &c

<sup>2</sup> Cott. ƷeƷexð. <sup>3</sup> Cott. cƷiceƷ. <sup>4</sup> Cott. utan ƷeƷceƷpeb. <sup>5</sup> Bod.  
 beƷeƷað. <sup>6</sup> Bod. upeƷeƷ. <sup>7</sup> Cott. ƷcƷppenber <sup>8</sup> Cott. hƷegu.

<sup>9</sup> Cott. bioƷ. <sup>10</sup> Cott. Ʒorþam. <sup>11</sup> Bod. Ʒunðað. <sup>12</sup> Cott. toðæleb.

<sup>13</sup> Cott. ma. <sup>14</sup> Cott. tu. <sup>15</sup> Ʒitan, deest in MS Bod. <sup>16</sup> Cott.  
 þam.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīȝ ȝwæc<sup>1</sup> ðeah ȝ hīȝ cwæst ȝecȝmþ on ælcere  
 æbne. ȝwa ȝwa mon melo<sup>2</sup> ȝȝt.<sup>3</sup> þ̅ melo<sup>4</sup> ðurh<sup>5</sup> cwȝpp ælc ȝȝel.  
 ȝ þa ȝofoþa<sup>6</sup> ȝeoþþaȝ aȝȝnþneþ. ȝwa eac upe ȝaȝt biȝ ȝȝiþe ȝiþe  
 ȝaenþe upum unȝillum ȝ upeȝ unȝeoalþeȝ ȝoȝ hīȝ ȝecȝnþe.  
 nalleȝ<sup>7</sup> ȝoȝ hīȝ ȝillan. þ̅ biȝ ðonne þonne ȝe ȝlaþaȝ. Ðwæt ða  
 netenu ðonne. ȝ eac þa oþpe ȝeȝceafȝa. ma ȝilniap ðæȝ ȝe hi  
 ȝilniap ȝoȝ ȝecȝnþe ðonne ȝoȝ ȝillan. Unȝecȝnþelic iȝ ælcpe  
 ȝuhte<sup>8</sup> þ̅ hit ȝilniȝe ȝȝecenneȝe oðþe þeaȝe. ac þeah manȝ  
 þȝȝ biȝ to þæm ȝeneþ þ̅ hit ȝillnaȝ ðaȝa æȝþneȝ. ȝoȝþam<sup>9</sup> ȝe  
 ȝilla biȝ ðonne ȝȝeȝȝȝa ðonne þ̅ ȝecȝnþ. hȝilum biȝ ȝe ȝilla  
 ȝȝiþna þonne þ̅ ȝecȝnþ. hȝilum þæt ȝecȝnþ oȝeȝcȝmþ þone  
 ȝillan. ȝwa nu ȝwænneȝ þeȝ. ȝeo bið ælcum men ȝecȝnþe. ȝ  
 hȝilum<sup>10</sup> ðeah hīȝe biȝ ȝoȝpeȝneþ hīȝe ȝecȝnþeȝ ðurh þæȝ  
 monneȝ ȝillan. eall ȝio luȝu ðæȝ hæmeþ ðȝȝeȝ biȝ ȝoȝ ȝecȝnþe.  
 nalleȝ<sup>11</sup> ȝoȝ ȝillan :.

§ XII.<sup>c</sup> Be þam þu miht openlice ȝitan þ̅ ȝe ȝeoȝpenþ  
 eallna ȝeȝceafȝa hæȝþ ȝoȝȝȝen ænne luȝt ȝ an ȝecȝnþ eallum  
 hīȝ ȝeȝceafȝum. þ̅ iȝ þ̅ hi ȝolþon á bion. ælcpe ȝuhte iȝ ȝe-  
 cȝnþe þ̅ hit ȝilniȝe þ̅ hit á ȝe be þam ðæle ðe hit hīȝ ȝecȝnþe<sup>12</sup>  
 healþan mot ȝ mæȝ. Ne þeaȝt ðu no ȝeoȝan ȝmbe þ̅ ȝe ðu  
 æȝ ȝeoþeȝt. þ̅ iȝ be þam ȝeȝceafȝum ðe nane ȝaȝle nappaȝ.  
 ælc þaȝa ȝeȝceafȝa ðe ȝaȝle hæȝþ. ȝe eac ða ȝe nappaȝ. ȝillnaȝ  
 ȝȝile to bionne. Ðæȝ cwæþ ic. Nu ic onȝite þ̅ þ̅ ic æȝ ȝmbe  
 ȝeoþe. þ̅ iȝ þ̅ ælc ȝeȝceafȝ ȝillnaȝ ȝȝile to bionne. þ̅ iȝ ȝȝiþe  
 ȝȝital<sup>13</sup> on ðæne ȝȝoȝȝunȝe. Ða cwæþ he. Ðwæþeȝ<sup>14</sup> þu ðonne  
 onȝite þæt ælc þaȝa ȝuhte ðe him beon þeȝcþ. þ̅ hit þeȝcþ  
 æȝȝæþne beon ȝehal unbæleþ. ȝoȝþam ȝȝ hit toþæleþ biȝ.  
 þonne ne biȝ hit no hal.<sup>15</sup> Ða cwæþ ic. Ðæt iȝ ȝoȝ. Ða cwæþ  
 he. Eall þȝȝ habbaȝ þeah ænne ȝillan.<sup>16</sup> þ̅ iȝ þ̅ hi ȝolþon á  
 bion. þurh þone ænne ȝillan hi ȝillnaȝ þæȝ aneȝ ȝoþeȝ<sup>17</sup> ðe á  
 biȝ. þ̅ iȝ ȝob.<sup>18</sup> Ða cwæþ ic. Sȝa hit iȝ ȝwa þu ȝæȝȝt.<sup>19</sup> Ða  
 cwæþ he. Ðwæt þu miht openlice onȝiton þ̅ þ̅ iȝ ȝoȝ mlice  
 ȝob<sup>20</sup> þȝȝ þ̅ ealle ȝeȝceafȝa ȝ ealle<sup>21</sup> ȝuhte ȝilniap to habbenne.

<sup>c</sup> Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

<sup>1</sup> Bod. ȝwæc.

<sup>2</sup> Cott. meolo.

<sup>3</sup> Cott. ȝeȝt.

<sup>4</sup> Cott. meolo.

<sup>5</sup> Cott. þurh.

<sup>6</sup> Cott. ȝȝeþa.

<sup>7</sup> Cott. nabelæȝ.

<sup>8</sup> Bod. bið ælcpe

<sup>9</sup> ȝȝhte.

<sup>10</sup> Cott. ȝoȝþæm.

<sup>11</sup> Bod. ȝehȝilcum.

<sup>12</sup> Cott. naley.

<sup>13</sup> Bod. hīȝ ȝecȝnþ.

<sup>14</sup> Cott. ȝȝeoȝol.

<sup>15</sup> Bod. Ðwæt.

<sup>16</sup> Bod. untobæleþ

<sup>17</sup> bið hit ȝehal.

<sup>18</sup> Bod. Ðæt ealle þȝȝ habbað ænne ȝillan.

<sup>19</sup> Cott.

<sup>20</sup> ȝoþeȝ.

<sup>21</sup> Cott. ȝoþ.

<sup>22</sup> ȝwa ȝuræȝȝt, desunt in MS. Bod.

<sup>23</sup> Cott.

<sup>24</sup> Cott. eallna.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation of *them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cƿæþ ic. Ne mæg nan mon ƿorþre ƿeggan. ƿorþam<sup>1</sup> ic onȝite  
 ꝥ ealle ȝerƿearƿa toƿleopon<sup>2</sup> ƿpa ƿpa ƿæteþ. 7 nane riþbe. ne  
 nane enbeþýrðneſſe ne heolbon. ac ƿiþe unȝeſedlice<sup>3</sup> toſlupen  
 7 to nauhte ƿurþen. ƿpa ƿpa ƿe ær ƿæbon<sup>4</sup> on ƿiþre ilcan bec.  
 ȝif hi næþbon ænne ȝob ƿe him eallum ȝtorþe. 7 ƿacobe. and  
 ƿæbbe. Ac nu ƿorþamþe ƿe ƿton ꝥ an ƿealþenb iſ eallra ðinga.  
 ƿe ȝceolon<sup>5</sup> beon nebe ȝeþaſan. ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ  
 he ƿe ƿe heþta hƿof eallra ȝoba. Ða ȝmeƿcobe<sup>6</sup> he ƿiþ min 7  
 cƿæþ. Eala<sup>7</sup> min cild ea. hƿæt þu eart ƿiþe ȝeſæliz. 7 ic ƿiþe  
 bliþe. ƿor þinum<sup>8</sup> andȝite. ƿiþe neah þu onȝeate ða ꝥ ƿiht. 7  
 ꝥ ilce ꝥ þu ær ƿæbert ꝥ þu onȝiton ne mihteȝt. ðær þu ƿæne  
 nu ȝeþaſa. Ða cƿæþ ic. Ðƿæt ƿær ꝥ ꝥ ic ær ƿæbe ꝥ ic nýſte.<sup>9</sup>  
 Ða cƿæþ he. Ðu ƿæbert ꝥ ðu nýſteȝt<sup>10</sup> ælcne ȝerƿearƿe enbe.  
 ac ƿite nu ꝥ ꝥ iſ ælcne ȝerƿearƿe enbe. ꝥ þu ȝelf ær nembeȝt.  
 ꝥ iſ ȝob.<sup>11</sup> to þam ƿunþiaþ ealle<sup>12</sup> ȝeƿcearƿa. nabbap hi nan ȝob  
 ofeȝ ꝥ to ȝecanne. ne hi nan ƿiht ne maȝon ne uƿor ne utor  
 ƿinþan :-

## CAPUT XXXV \*

§ I. ÐA he ða þiſ ƿpell aſæb hæſbe. ða onȝan he eȝt ƿinȝan.  
 7 þiſ cƿæþ. Ðpa hƿa ƿpa ƿille bioplice ƿriþiȝan miþ inneƿearþan  
 ȝobe æfter ƿýhte. 7 nýlle ꝥ hine æniȝ mon oððe æniȝ ðinȝ  
 maȝe ameſſan. onȝinne ðonne ȝecan on innan him ȝelfum. ꝥ  
 he ær ýmbuton hine ȝohte. 7 ƿorlæste unniȝtte ýmbhoȝan ƿpa  
 he<sup>13</sup> ƿiþorft mæȝe. 7 ȝeȝæberize to þam anum. 7 ȝeſecȝe  
 ðonne hiſ æȝnum<sup>14</sup> ȝobe. ꝥ hit mæȝ ƿinþan on innan him  
 ȝelfum ealle ða ȝob ƿe hit ute ȝecƿ. ðonne mæȝ he ƿiþe ƿaþe  
 onȝitan ealle ꝥ ýfel 7 ꝥ unnet. ꝥ he ær on hiſ ȝobe hæſbe.  
 ƿpa ƿeotole ƿpa þu miht ða ƿinnan ȝeſeon. 7 þu onȝiteȝt þin  
 æȝen inȝeþanc. ꝥ hit biþ micle beoȝihtne 7 leohtne ðonne ȝeo  
 ƿunne. ƿorþam nan hæſiȝneȝ ðær lichoman. ne nan unþeap ne  
 mæȝ eallunȝa ation of hiſ ȝobe þa ƿihtſiȝneſſe.<sup>15</sup> ƿpa ꝥ he  
 hiſe hƿæt hƿeȝu nabbe on hiſ ȝobe. ðeah ƿio ƿƿærneȝ þær  
 lichoman. 7 þa unþeapȝ of abizeȝien ꝥ ȝob miþ ofeȝiȝio-

<sup>1</sup> Doet. Kb. iii. metrum 11.—Quisquis profundâ mente, &c.

<sup>2</sup> Cott. ƿorþam. <sup>3</sup> Cott. ȝloþem. <sup>4</sup> Bod unȝelice. <sup>5</sup> Cott. lange  
 ƿæbon. <sup>6</sup> Cott. ƿeolon. <sup>7</sup> Cott. ȝmeƿcobe. <sup>8</sup> Cott. Ea <sup>9</sup> Bod.  
 mino. <sup>10</sup> Cott. neſſe. <sup>11</sup> Cott. neſſe <sup>12</sup> ꝥ iſ ȝob, deſunt in MS.  
 Bod. <sup>13</sup> Cott. ealla. <sup>14</sup> Bod. hi. <sup>15</sup> Bod. anum. <sup>16</sup> Bod. un-  
 ƿihtſiȝneſſe.



to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

## CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulneſſe 7 mið þam ʒebpolmiſſe hiſ forþio ꝥ hit ne mæge ſwa beophhte ſcinan ſwa hit wolde. 7 ðeah biþ ʒimle corn ðære forþæſtneſſe ʒæð on þære ſaple puniſenbe. ða hpile þe ʒio ſapl 7 ʒe lichoma ʒebepode beoþ. ꝥ corn ſceal bion aþeht mið aſcunga 7 mið lape. ʒif hit ʒnopan ſceal. Ðu mæʒ ðonne æniʒ man ʒyhtſiſlice 7 ʒerceaþſiſlice acſiʒan. ʒif he nan ʒnot ʒihtſiſneſſe on him næfþ. niſ nan ſwa ſiþe beðæled ʒyhtſiſneſſe. ꝥ he nan ʒyht andſyðbe nýte. ʒif mon acſaþ. Forþam hit iſ ſiþe ʒyht ſpell ꝥ Plato ʒe uprita ʒæbe. he cſaþ ſwa hſa ſwa unʒemýnbiz ʒie ʒihtſiſneſſe. ʒeceſſe hine to hiſ ʒemýnbe. ðonne ſint he ðær þa ʒyhtſiſneſſe ʒehýðbe mið þæſ lichoman hæſiʒneſſe 7 mið hiſ Godeſ ʒebſeðneſſe 7 biſʒunga :.

§ II.<sup>e</sup> Ða cſaþ ic. Ic eom ʒeþaſa ꝥ ꝥ þaſ ʒoð ſpell ꝥ Plato ʒæbe. Ðu ne mýnegodeſt<sup>1</sup> þu me eac nu tupa þære ilcan ſſſæce. æpeſt þu cſaþe ꝥ ic hæfðe forʒiten ꝥ ʒecýnbelic ʒoð. ꝥ ic on innan me ʒelfum hæfðe. for ðæſ lichoman hæſiʒneſſe. æt oðrum ceſſe þu me ʒæbeſt þæt ðu hæfðeſt onʒiten ꝥ me ʒelfum ʒuhte ꝥ ic hæfðe eallunga forlopen ꝥ ʒecýnbeliſe ʒoð. ꝥ ic oninnan me ʒelfum ſceolde habban. for ðære unʒemetlican unpoſneſſe ðe ic hæfðe forþam forlætenan pelan. Ða cſaþ he Ðaþ þu nu ʒemýnbeſt ða poſð þe ic þe ʒæbe on þære forman bec. ðonne miht<sup>2</sup> ðu be þam poſðum ʒenoz ſſeotole onʒitan ꝥ ꝥ þu æſ ʒæbeſt ꝥ þu nýſſeſt.<sup>3</sup> Ða cſaþ ic. Ðæt þæſ ꝥ. hſæt ʒæbe ic ꝥ ic nýſte :.<sup>4</sup> Ða cſaþ he. Ðu ʒæbeſt on þære ilcan bec. ꝥ þu onʒeate ꝥ te Gooð peolbe þiſſeſ midðan ʒeaſbeſ. ac þu ʒæbeſt ꝥ þu ne mihte piſan humeta he hiſ peolde. oððe hu he hiſ peolde. Ða cſaþ ic. Ic ʒeman ʒenoz ʒeaſa<sup>5</sup> min aʒen ðýſiʒ. 7 ic hiſ þæſ æſ ðe ʒeþaſa. þeah ic hit þa be ſumum ðæle onʒeate. ic wolde ʒet hiſ maſe æt ðe ʒeheonan. Ða cſaþ he. Ne ðe nauht æſ ne tſeode ꝥ te Gooð ʒæððe 7 peolde ealler midðaneapbeſ :. Ða cſaþ ic. Ne me ʒeoſ<sup>6</sup> nauht ne tſeop. ne nu næſſe ne tſeop.<sup>7</sup> ic þe pille eac ʒona ſecʒan be hſæm ic hit æpeſt<sup>8</sup> onʒeat. Ic onʒeat þæt ðeſ midðanʒeaſð þæſ of ſiðe manezum and miſſicum<sup>9</sup> ðingum ʒeʒaðepoð. 7 ſiþe ſæſte to ſomne ʒelimeð 7 ʒeſanʒoð. næſſen hi ʒeʒaðepode 7 ʒeſaðode. ſwa ſiþeſſeaſða ʒeſceafſa. ðonne ne ʒurðon he næſſe ne ʒepoſhte ne eac ʒeʒaðepode. 7 ʒif he hi

<sup>1</sup> Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

<sup>2</sup> Cott. mýnðgodeſt. <sup>3</sup> Cott. meahſte. <sup>4</sup> Cott. nýſſe. <sup>5</sup> Cott. ʒeaſe. <sup>6</sup> Cott. ʒeſt. <sup>7</sup> Cott. tſeoð. <sup>8</sup> Bod. þam ic æpeſt. <sup>9</sup> Cott. miſſicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldst not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunbe<sup>1</sup> mið hiȝ unabundenlicum<sup>2</sup> pacentum. ðonne toſlupan hi ealle.<sup>3</sup> ȝ næpon<sup>4</sup> no ȝpa ȝepȝlice. ne ȝpa enbebyrðlice. ne ȝpa ȝemeðlice hiopa ȝcebe. ȝ hiopa ȝȝne funben on hiopa.<sup>5</sup> ȝcopum. ȝ on hiopa tidum. ȝif an unapenbenðlic Lof næpe. ȝeolbe þone ȝob ꝥ ꝥ he iȝ. ꝥ ic hate Lof ȝpa ȝpa ealle ȝerceaȝta hatap :-

§ III.<sup>f</sup> Ða cƿæþ he. Nu ðu þæt ȝpa openlice onȝiten hæfȝt. ne penȝe ic nu nauht ȝȝbe ýmbe ꝥ ȝȝncan. ꝥ ic ðe ma be ȝobe ȝeccc. ȝoȝhæm ðu eaȝt nu ȝulneah cumen innon<sup>6</sup> ða ceaȝȝne þæpe ȝoþan ȝeæȝpe. þe þu lanȝe æȝ ne mihtet aȝebian. Ac ȝit ȝculon ȝpa ðeah ȝecan ꝥ ꝥ ȝit æȝ mýnton. Ða cƿæþ ic. Ðƿæt iȝ ꝥ. Ða cƿæþ he. Ðu ne tealban ȝit æȝ ꝥ te ȝenȝht ȝæpe<sup>7</sup> ȝeæȝpa. ȝ ða ȝeæȝpa ȝæpon Lof. Ða cƿæþ ic. ȝpa hit iȝ ȝpa þu ȝeȝȝt. Ða cƿæþ he. Lof ne beþeaȝ nanet oȝȝer ȝultumer. buton hiȝ ȝelȝer. hiȝ ȝerceaȝta mið to ȝealðanne. Ne<sup>8</sup> ma þe he æȝ þoȝte to ðam ȝeoȝce. ȝoþam<sup>9</sup> ȝif he ænȝer ȝultumer on ænȝum ðingum beþoȝte. ðonne næȝbe he nu ȝelȝ ȝenog. Ða cƿæþ ic. ȝpa hit iȝ ȝpa þu ȝeȝȝt. Ða cƿæþ he. Ðuȝh<sup>10</sup> hine ȝelȝne he ȝerceop ealle<sup>11</sup> ðing. ȝ eallpa ȝealt.<sup>12</sup> Ða cƿæþ ic. Ne mæȝ ic ðæȝ oȝȝacan. Ða cƿæþ he. Aȝȝ þe þe hæȝton ꝥ ȝeȝeht.<sup>13</sup> ꝥ Lof ȝæpe þuȝh hine ȝelȝne ȝob<sup>14</sup> Ða cƿæþ ic. Ic ȝeman ꝥ þu ȝpa ȝæbeȝȝt. Ða cƿæþ he. Ðuȝh<sup>15</sup> ȝoob Lof ȝerceop ælc<sup>16</sup> þing. þoȝham<sup>17</sup> he ȝelt<sup>18</sup> þuȝh hine ȝelȝne ealles ðæȝ þe þe æȝ cƿæþon ꝥ ȝob ȝæpe. ȝ he iȝ ana ȝeapolȝeȝȝt ȝealbenð. ȝ ȝeoȝa. ȝ ȝeoȝȝoþer.<sup>19</sup> ȝoȝhæm he ȝeht<sup>20</sup> ȝ þæt eallum ȝerceaȝtum. ȝpa ȝpa ȝob<sup>21</sup> ȝeoȝa<sup>22</sup> anum ȝeipe. Ða cƿæþ ic. Nu ic ðe anbette ꝥ ic hæbbe funben ðuȝu. þæȝ ðæȝu ic æȝ ȝeȝeah ane lýtle cýnan.<sup>23</sup> ȝpa þæt ic unȝeape<sup>24</sup> mihte ȝeȝeun<sup>25</sup> ȝȝbe lýtelle ȝciman leohteȝ of þuȝum<sup>26</sup> ðeoȝȝum. ȝ ðeah þu me tehteȝȝt æȝ þa ðuȝu. ac ic hiȝe ne mihte mape aȝebian buton ꝥ ic hiȝe ȝȝapobe ýmbuton ꝥ ðe ic ꝥ lýtle leoht ȝeȝeah ȝȝnclian. ic ðe ȝæbe ȝeȝȝȝȝ æȝ on ðiȝȝe ilcan bec.

<sup>f</sup> Bost. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

<sup>1</sup> Cott. gebunde. <sup>2</sup> Cott. unabundenlicum. <sup>3</sup> Cott. ealla. <sup>4</sup> Bod. næpe. <sup>5</sup> Cott. in on. <sup>6</sup> Cott. næpon. <sup>7</sup> Cott. þon. <sup>8</sup> Cott. ȝoȝhæm. <sup>9</sup> Cott. Ðuȝȝ. <sup>10</sup> Cott. eall. <sup>11</sup> Cott. ȝýlt. <sup>12</sup> Cott. ȝeȝeahȝ. <sup>13</sup> Cott. ȝoob. <sup>14</sup> Cott. Ðuȝȝ. <sup>15</sup> Cott. eal. <sup>16</sup> Cott. ȝoȝhæm. <sup>17</sup> Cott. mlt. <sup>18</sup> Cott. ȝeoȝȝoþer ȝ helma. <sup>19</sup> Cott. ȝeht. <sup>20</sup> Cott. ȝoob. <sup>21</sup> Cott. ȝeoȝa. <sup>22</sup> Cott. cýnan. <sup>23</sup> Cott. unȝeape. <sup>24</sup> Cott. ȝeȝeun. <sup>25</sup> Cott. þuȝum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ̃ ic nýrte<sup>1</sup> hpæt ƿe ƿuma ƿæne ealra ƷerƷearfta. Ða Ʒerehtert þu me þ̃<sup>2</sup> hit ƿær Lob.<sup>3</sup> þa nýrte<sup>4</sup> ic eft ymbe þone enbe. ær þu me eft Ʒerehtert þ̃ þ̃ ƿæne eac Lob.<sup>5</sup> Ða Ʒæbe ic þe þ̃ ic<sup>6</sup> nýrte<sup>6</sup> hu he ealra þara ƷerƷearfta ƿeolbe.<sup>7</sup> ac ðu hit me hæfƿt nu ƿiþe ƿƿeotole Ʒereht.<sup>8</sup> ƿƿelce<sup>9</sup> ðu hæbbe Ða ðu ƿu abroben þe ic ær rohte. Ða anbƿƿorobe he me Ʒ cƿæp. Ic ƿæt þ̃ ic þe ær mýnegobe<sup>10</sup> ðæne ilcan ƿƿræce. Ʒ nu me þineþ þ̃ þu onƷite ƿƿa ƿƿa lenƷ ƿƿa bet ymbe Ða ƿoþƿærtneƷƷe. ac ic ƿolbe Ʒet þe eoman Ʒume birne.<sup>11</sup> ac ƿƿa ƿƿeotole ƿƿa ƿio ƿær þe ic þe ær Ʒæbe. Ða cƿæp ic. Ðƿæt iƷ ƿio :-

§ IV.<sup>5</sup> Ða cƿæp he. Ne mæƷ nænne mon þær tƿeoƷan<sup>12</sup> þ̃ te eallra ƷerƷearfta aƷnum ƿillan<sup>13</sup> Lob ƿiƷƿa ofeƿ hi. Ʒ eapmoblice hioƿa ƿillan ƿenbaþ to hiƷ ƿillan. Be þæm iƷ ƿiþe ƿƿeotol þ̃ te Lob æƷhpær ƿealt miþ þæm helman Ʒ miþ þæm. Ʒioƿiƿoþne hiƷ ƷobneƷƷe. ƿoþþæmþe<sup>14</sup> ealle<sup>15</sup> ƷerƷearfta Ʒecýnblice hioƿa aƷnum ƿillum ƿunþaþ to cumanne to Ʒobe. ƿƿa ƿƿa þe oft ær Ʒaðon on þiƷte ilcan bec. Ða cƿæp ic. Ðƿi ne mæƷ ic þær tƿeoƷan.<sup>16</sup> ƿoþþæmþe LodeƷ anƿealb næne full eabƷlic. ƷiƷ þa ƷerƷearfta hioƿa unƿillum hiƷ heƿben.<sup>17</sup> Ʒ eft Ða ƷerƷearfta næƿon<sup>18</sup> naner ðonceƷ ne naner ƿeopƿƷciƿeƷ ƿeopþe.<sup>19</sup> ƷiƷ hi heopra unƿillum hlaƿonbe heƿben. Ða cƿæp he. NiƷ nan ƷerƷearft ðe he tiohhƷe<sup>20</sup> þ̃ hio Ʒcýle ƿinnan ƿiþ hiƷe ƷcippenbeƷ ƿillan ƷiƷ hio hiƷe Ʒecýnb<sup>21</sup> healbān ƿile. Ða cƿæp ic. NiƷ nan ƷerƷearft<sup>22</sup> þe ƿiþ hiƷe ƷcippenbeƷ ƿillan ƿinne. buton býriƷ mon. oððe eft Ða ƿiþeƿƿienþan<sup>23</sup> enƷlaƷ. Ða cƿæp he. Ðƿæt ƿenƷ þu. ƷiƷ æneƷu ƷerƷearft tiohhobe þ̃ hio ƿiþ hiƷ ƿillan Ʒeolbe ƿinnan. hpæt hio mihte ƿiþ ƿƿa mihtine ƿƿa þe hiƷe Ʒerehtne habbaþ. Ða cƿæp ic. Ne maƷon hi nauht ðeah hi ƿillon. Ða ƿunþrobe he Ʒ cƿæp. NiƷ nan ƿuht þe mæƷe oððe ƿille ƿƿa heaƷum<sup>24</sup> Lobe ƿiþcƿeþan. Ða cƿæp ic. Ne ƿene ic þ̃ æniƷ ƿuht Ʒie ðe ƿiþƿunne. buton þ̃ ƿit ær ƿƿræcon. Ða Ʒmeƿcobe<sup>25</sup> he anb cƿæp. Ʒite Ʒeape þ̃ þ̃ iƷ þ̃ hehƷte Ʒob. þ̃ hit eall ƿƿa mihtƷlice

<sup>5</sup> Bost. lib. iil. prosa 12.—Cum Deus, inquit, omnia, &c.

<sup>1</sup> Cott. nýrre.

<sup>2</sup> Bod. hpæt.

<sup>3</sup> Bod. et Cott. Ʒob.

<sup>4</sup> Cott. nýrre.

<sup>5</sup> Bod. et Cott. Ʒob.

<sup>6</sup> Cott. nýrre.

<sup>7</sup> Cott. ƿolbe.

<sup>8</sup> Cott. Ʒereht.

<sup>9</sup> Cott. ƿƿelce.

<sup>10</sup> Cott. mýnegobe.

<sup>11</sup> Cott. byrne.

<sup>12</sup> Cott. tƿeoƷan.

<sup>13</sup> Cott. ƿillum.

<sup>14</sup> Cott. ƿoþþæmþe.

<sup>15</sup> Cott. ealle.

<sup>16</sup> Cott. Ðƿone

mæƷ þƿi tƿeoƷan.

<sup>17</sup> Bod. heƿbeƷt.

<sup>18</sup> Cott. næƿen.

<sup>19</sup> Cott. ƿýpþe.

<sup>20</sup> Cott. tiohhne.

<sup>21</sup> Cott. cýnb.

<sup>22</sup> Cott. Ʒecýnb.

<sup>23</sup> Cott. ƿiþeƿƿienþan.

<sup>24</sup> Cott. heaƷum.

<sup>25</sup> Cott. Ʒmeƿcobe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðing ȝerſceop. ⁊ eallum ſpa ȝerecllice macaþ. ⁊ ſap  
eapeliſce<sup>1</sup> buton ælcum ȝerſince hit eall ſet. Ða cƿæþ ic. ſel  
me licobe ꝥ þu ær ſæberſt. ⁊ þiſer me lýt nu ȝet<sup>2</sup> bet. ac mæ  
ſceamaþ nu ꝥ ic hit ær ne onȝeat. Ða cƿæþ he. Ic ƿæt<sup>3</sup> ꝥ þu  
ȝeherbſt oft ƿeccan on ealþum leaſum ſƿellum ꝥ te loþ  
ðaturneſ ſunu ſceolbe beon<sup>4</sup> ſe hehſta Godes ofer oþre Godes.<sup>5</sup>  
⁊ he ſceolbe bion ðæſ heofeneſ ſunu. ⁊ ſcolbe ſicſian on heo-  
ſenum. ⁊ ſcolbon ȝigantaſ bion eorþan ſuna. ⁊ þa ſceolbon<sup>6</sup>  
ſicſian ofer eorþan. ⁊ þa ſceolban<sup>7</sup> hi beon<sup>8</sup> ſƿilce<sup>9</sup> hý ƿæmuon  
ȝerſýrtƿena bearn. ƿorþæmþe<sup>10</sup> he ſceolbe beon heofoneſ ſunu.  
⁊ hi eorþan. Ða ſceolbe ðam ȝigantum ofſincan ꝥ he hƿæþe  
hiera<sup>11</sup> ƿice. ƿolbon Ða tobræcan ðone heofon unþer him. Ða  
ſceolbe he ſenþan ðunnaſ. ⁊ lýȝetu.<sup>12</sup> ⁊ ƿinbaſ. ⁊ toſýrpan eall  
hƿa ȝeƿeorc miþ. ⁊ hi ſelſe ofſlean. Ðýlice<sup>13</sup> leaſunga hſ  
ƿorþton. ⁊ mihton eaþe ſecȝan ƿorþpell. ȝif him þa leaſunga  
næron<sup>14</sup> ſƿetpan. ⁊ Ðeah ſƿæþe ȝelic þurum. hi mihton ſecȝan  
hƿylc ðýrtȝ Neſſioþ ſe ȝigant ƿorþhte. ſe Neſſioþ ƿæſ Lhureſ  
ſunu. Lhur ƿæſ Lhamer ſunu. Lham<sup>15</sup> Noeſ. ſe Neſſioþ hec  
ſýncan ænne top on Ðam<sup>16</sup> ſelba þe Ðennar<sup>17</sup> hætte. ⁊ on þære  
ðioþe þe Ðeſpa hætte. ſƿiþe neah ƿæne býrtȝ Ðe mon nu læc  
Babilonia. ꝥ hi ðýþon ƿor þæm þingum ꝥ<sup>18</sup> hi ƿolbon ƿiton hi  
heah hit ƿæne to þæm hefene. ⁊ hu ðicke<sup>19</sup> ſe hefon ƿæne ⁊  
hu ſæſt. oððe hƿæt þæp ofer ƿæne. Ac hit ȝebýrþe. ſpa hit  
cýn<sup>20</sup> ƿaſ. ꝥ ſe ȝobcunba anpealþ<sup>21</sup> hi toſtencte ær hi hit  
fullſýncan moſton.<sup>22</sup> ⁊ topeap þone top.<sup>23</sup> ⁊ hiopa manigne<sup>24</sup>  
ofſlog. ⁊ hiopa ſƿiþe toþælbe on tƿa<sup>25</sup> ⁊ hund ſenſontȝ ȝe-  
þeoba.<sup>26</sup> Ða ȝebýrþ ælcum Ðana þe ƿmþ ƿiþ þæm ȝobcunþan  
anpealþe.<sup>27</sup> ne ȝepexþ<sup>28</sup> him nan ƿeopþſe on þæm. ac ſýrþ ſe  
ȝepanob þe hi ær hæfþon :

§ V.<sup>h</sup> Ac loca nu hƿæþer Ðu ƿille ꝥ ƿit ȝiet ſýrtȝen<sup>29</sup> æſteþ  
ænigne ȝerſceadmigneſe ſuþþor. nu ƿit ꝥ aſunþen<sup>30</sup> habbaþ. ꝥ

<sup>1</sup> Doet. lib. iii. proſa 12.—Sed viſas rationes ipſas, &c.

<sup>1</sup> Cott. eþeliſce. <sup>2</sup> Cott. ȝet. <sup>3</sup> Bod. hƿæt ic ƿæt. <sup>4</sup> Cott. mon.  
<sup>5</sup> Cott. oþra Godes. <sup>6</sup> Cott. ſceolben. <sup>7</sup> Cott. ſceolben. <sup>8</sup> Cott.  
bion. <sup>9</sup> Cott. ſƿelce. <sup>10</sup> Cott. ƿorþæm þe. <sup>11</sup> Bod. hipe. <sup>12</sup> Cott.  
hgeta. <sup>13</sup> Cott. Ðýlice. <sup>14</sup> Cott. næpen. <sup>15</sup> Bod. Lhamer ſunu.  
Lham. <sup>16</sup> Cott. þæm. <sup>17</sup> Cott. Neſſar. <sup>18</sup> Cott. þe. <sup>19</sup> Cott.  
þice. <sup>20</sup> Cott. cýn. <sup>21</sup> Cott. ƿalþ. <sup>22</sup> Cott. moſten. <sup>23</sup> Cott.  
top. <sup>24</sup> Cott. monigne. <sup>25</sup> Cott. tƿa. <sup>26</sup> Cott. ȝeþeoba. <sup>27</sup> Cott.  
anpealþe. <sup>28</sup> Cott. ȝepýxþ. <sup>29</sup> Bod. ȝerſýrtȝen. <sup>30</sup> Cott. unþen.



powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

wit ær sohton. ic pens þeah gif wit giet<sup>1</sup> uncne forþ to romne  
 gleaþ. ꝥ þær arþrunge sum gpearca up soþfæstnesse ðara þe  
 wit ær ne geseon. Ða cræþ ic. Do swa swa ðu wille. Ða cræþ  
 he. Ðræt nænne mon nu ne tpeoþ ꝥ Lob gy swa mihtig ꝥ he  
 mæge wyncan ꝥ ꝥ he wille. Ða cræþ ic. Ne tpeoþ þær nan<sup>2</sup> mon  
 ðe ault pat. Ða cræþ he. Ðræþen ænig mon wene<sup>3</sup> ꝥ ault rie  
 þær ðe Lob bon ne mæge. Ða cræþ ic. Ic hit pat ꝥ nauht nyr  
 ðær ðe he bon ne mæge. Ða cræþ he. Wenjt þu hræþen he  
 mæge ænig<sup>4</sup> yfel bon. Ða cræþ ic. Ic pat ꝥ he ne mæg. Ða  
 cræþ he. Soþ ðu rejt. forþam hit is nauht. þær yfel ault  
 ræie þonne mihte<sup>5</sup> hit Lob wyncan. forþy hit is nauht. Ða  
 cræþ ic. Me wincþ ꝥ þu me brelige and byþene.<sup>6</sup> swa mon cilt  
 ber. lætjt me hider j ðider<sup>7</sup> on swa picne pubu ꝥ ic ne mæg  
 ut ariedian. forþæm ðu á ymbe rticce seht eft on ða ilcan  
 grræce. þe þu ær grræce<sup>8</sup> j forlætjt eft ða ær ðu hi zeenob  
 habbe.<sup>9</sup> j seht on uncne. jy ic nat nu<sup>10</sup> hræt þu wilt. Me  
 wincþ ꝥ ðu hrejtjt ymbuton<sup>11</sup> rume punberlice j relcne  
 grræce. ymbe þa anfealbnesse þare gobcunbnesse. Ic zeman<sup>12</sup>  
 ꝥ þu me ær rehtjt sum punberlic spell. be ðam þa ðu me  
 rehtjt ꝥ hit ræie eall an zexælpa j ꝥ hehtjt zob. j cræbe ꝥ  
 ða zexælpa wæron<sup>13</sup> on ðam<sup>14</sup> hehtjtan zobe<sup>15</sup> fæste. j ꝥ hehtjt  
 zob wæne Lob relf.<sup>16</sup> j he wæne full ælcne zexælpe. and þu  
 cræbe ꝥ ælc zexælig mon wæne Lob. j eft ðu sæbert ꝥ Lober  
 zobnejt<sup>17</sup> j hir zexælignejt j he relf sæt ꝥ wæne<sup>18</sup> eall an. j ꝥ  
 þonne wæne re hehtjt zob. j to wæm zobe ealle þa zexcearta  
 fundiþ ðe heora gecyñb healþa. j wiliþ ꝥ hi<sup>19</sup> to cumen. j  
 eac ðu sæbert ꝥ te Lob weolbe<sup>20</sup> eallra hir zexcearta mid þam<sup>21</sup>  
 rceorproþne<sup>22</sup> hir zobnesse.<sup>23</sup> j eac sæbert ꝥ ealle<sup>24</sup> zexcearta  
 hiora aznum wllum ungenebbe him wæron<sup>25</sup> unberweolbe.<sup>26</sup> j  
 nu on lajt þu sæbert<sup>27</sup> ꝥ yfel næne nauht. j eall ðir þu ze  
 nehtjt to soþe swiþe zexcearþlice buton ælcne leaþne sæ  
 belran. Ða cræþ he. Ðu sæbert ær ꝥ ic þe brelbe.<sup>28</sup> Ac me

<sup>1</sup> Bod. wit gif ger. <sup>2</sup> Cott. nænne. <sup>3</sup> Bod. wæne. <sup>4</sup> ænig, deest  
 in MS. Bod. <sup>5</sup> Cott. meahite. <sup>6</sup> Cott. brelle j byþne. <sup>7</sup> Cott.  
 lætjt me hider j ðider. <sup>8</sup> þe þu ær grræce, deest in MS. Bod.  
<sup>9</sup> Cott. habbe <sup>10</sup> nu, deest in MS. Cott. <sup>11</sup> Cott. ymbe utan. <sup>12</sup> Bod.  
 genam. <sup>13</sup> Cott. wæron. <sup>14</sup> Cott. wæm. <sup>15</sup> Cott. goobe. <sup>16</sup> Cott.  
 zob wæne Lob. <sup>17</sup> Cott. goober. <sup>18</sup> Bod. ꝥ ꝥ he wæne. <sup>19</sup> Cott.  
 hý. <sup>20</sup> Cott. weolbe. <sup>21</sup> Cott. wæm. <sup>22</sup> Cott. rceorproþne. <sup>23</sup> Cott.  
 zobnesse. <sup>24</sup> Cott. ealle. <sup>25</sup> Cott. wæron. <sup>26</sup> Cott. unberweolbe.  
<sup>27</sup> Cott. sæbert. <sup>28</sup> Bod. ꝥ þe brelbe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, un-compelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ƿelobe.<sup>1</sup> ac jæbe ðe ƿiþe lang  
ſpell 7 ƿunƿorlic ƿiþe<sup>2</sup> Ʒerſeablice be ðam Lobe ðe ƿit unc Ʒe-  
fýrn togebeaðon. 7 nu Ʒet<sup>3</sup> ic teohhie ꝥ ic ðe hƿæt hƿeƷu<sup>4</sup>  
uncƿeþ Ʒerence be þam ilcan Lobe. ƿit iſ Ʒecýnð ðære Ʒob-  
cunbneſſe ꝥ hio mæƷ beon unƷemenƷeb ƿið oþre<sup>5</sup> Ʒerſeafta.  
buton oþerſa Ʒerſeafta fultume. ƿa ƿa nan oþer Ʒerſeaft  
ne mæƷ. ne mæƷ nan oþer<sup>6</sup> Ʒerſeaft be him ſelfum bion. ƿa  
ƿa Ʒio<sup>7</sup> Parmeniber Ʒe Ʒceop Ʒebbobe<sup>8</sup> anð cƿæþ. Se ælmihtiga<sup>9</sup>  
Lob iſ eallra ðinga reccenð 7 he ana unapenðenblic<sup>10</sup> ƿunaþ. 7  
eallra ðara apenðenblicra<sup>11</sup> fekt. Forþæm ðu ne ðeaft nauht  
ƿiþe ƿunðriƷan ðeah þe ƿiſian<sup>12</sup> æfter ðam<sup>13</sup> þe þe ongunnon.  
ƿa mið læf ƿorða. ƿa mið ma. ƿæþer þe hit Ʒerencecan maƷon.  
ðeah þe nu Ʒculon manega 7 miſtlice<sup>14</sup> biſna anð biſpell  
reccan. ðeah hangaþ ure Mōb ealne ƿeƷ on þæm þe þe æfter  
ƿfýrn. ne fo þe na<sup>15</sup> on ða biſena<sup>16</sup> anð on biſpell<sup>17</sup> for ðara  
leaſana ſpella lufan. ac forþamþe<sup>18</sup> þe ƿolbon mið Ʒebeacnian<sup>19</sup>  
ða ƿorþæftneſſe. 7 ƿolbon ꝥ hit ƿunðe to nýtte ðam Ʒe-  
hepenðum.<sup>20</sup> Ic Ʒemunðe nu ƿihte<sup>21</sup> þæſ ƿiſan Platoneſ lara  
fuma. hu he cƿæþ. ꝥ<sup>22</sup> je mon Ʒe þe biſpell ƷeƷan<sup>23</sup> ƿolbe. ne  
Ʒceolhe fon on to unƷelic biſpell ðære ƿræce ðe he ðonne  
ƿræcan ƿolbe. ac Ʒeheor<sup>24</sup> nu Ʒeþýlbelice hƿæt ic nu ƿræcan  
pille. ðeah hit þe Ʒefýrn ær unnýt ðuhte. hƿæþer þe Ʒe enbe  
abet lican pille :.

§ VI.<sup>1</sup> OnƷan ða ƿiſan. 7 cƿæþ. Geſæliz biþ Ʒe mon. þe  
mæƷ Ʒereon. ðone hluttan æpellm. ðeſ hehtan Ʒober. 7 of  
him ſelfum. aƿeorpan mæƷ. ða ðioſtro hiſ Mōber. ƿe Ʒculon  
Ʒet of ealþum leaſum ſpellum ðe ſum biſpell reccan. ƿit Ʒe-  
laſp Ʒio. ꝥ te an heaƿene. þæſ on ðære ƿeobe.<sup>25</sup> þe Thracia  
hætte. ƿio þæſ on Eſeca ƿice. Ʒe heaƿene ƿaſ ƿiþe. unƷe-  
fýrlice Ʒob.<sup>26</sup> þæſ nama þæſ Oſſeuf. he hæfðe an ƿiþe ænlic  
ƿiſ. ƿio þæſ haten Eupýðice. þa onƷann<sup>27</sup> monn reƷan. be þam  
heaƿene. ꝥ he mihte heaƿian ꝥ Ʒe ƿuða<sup>28</sup> ƿaƷobe. 7 ða ſtanar

<sup>1</sup> Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

<sup>1</sup> Cott. ðpelle.

<sup>2</sup> Cott. 7 ƿiþe.

<sup>3</sup> Cott. Ʒet.

<sup>4</sup> Cott. hƿeƷu.

<sup>5</sup> Cott. oþra.

<sup>6</sup> Cott. oþra.

<sup>7</sup> Ʒio, deest in MS. Cott.

<sup>8</sup> Cott.

<sup>9</sup> Cott. Ʒebbobe.

<sup>10</sup> Cott. ælmihtiga.

<sup>11</sup> Cott. unapenðenblic.

<sup>12</sup> Cott.

<sup>13</sup> et Bod. apenðenblicra.

<sup>14</sup> Cott. ƿfýrn.

<sup>15</sup> Cott. þæm.

<sup>16</sup> Cott.

<sup>17</sup> miſtica.

<sup>18</sup> Cott. no.

<sup>19</sup> Cott. biſna.

<sup>20</sup> Cott. on þa biſpel.

<sup>21</sup> Cott.

<sup>22</sup> ƿorþæm þe.

<sup>23</sup> Cott. becnan.

<sup>24</sup> Bod. Ʒehepenðon.

<sup>25</sup> Cott. ƿýhte.

<sup>26</sup> Cott. ꝥ te.

<sup>27</sup> Cott. reƷan.

<sup>28</sup> Cott. Ʒehep.

<sup>29</sup> Cott. biobe.

<sup>30</sup> Cott. Ʒoob.

<sup>31</sup> Cott. onƷun.

<sup>32</sup> Cott. ƿuða.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi rēnebon.<sup>1</sup> for þam rpege. 7 wls beop.<sup>2</sup> þær wolbon to wnan.  
 7 rcanbon.<sup>3</sup> wrlce hi came<sup>4</sup> wæron. rpa rtille. ðeah hi men.  
 oððe hunbaꝛ. wþ eobon. ꝥ hi hi na ne onrcunebon. ða ræbon<sup>5</sup>  
 hi. ꝥ ðær hearpeper wꝛ. rceolbe acpelan. 7 hwe raple. mon  
 rceolbe. læbon<sup>6</sup> to helle. ða rceolbe je hearpere. weopþan rpa  
 rapw. ꝥ he ne mihte. on gemong oþrum mannum bion. ac  
 teah to wba. 7 ræt on wæm muntum. æwper ge ðæger. ge  
 mihte. weop 7 hearpobe. ꝥ þa wbaꝛ biwobon. 7 ða ea rtoobon. 7  
 nan heort. ne onrcunobe. nænne leon. ne nan hara. nænne  
 hund. ne nan neat. nýrte nænne anban. ne nænne ege. to  
 oþrum. for wære mihte<sup>7</sup> ðær roneꝛ. Ða ðæm hearpere þa  
 wuhte. ꝥ hwe þa.<sup>8</sup> naner ðinge ne lýrte on ðýrre worulbe. ða  
 rohte he. ꝥ he wolbe gerecan. helle Gode.<sup>9</sup> 7 ongnan him.  
 oleccan mið hý hearpan. 7 biðban ꝥ. hi him ageaꝛan.<sup>10</sup> eft hý  
 wꝛ. Ða he þa ðibeꝛ com. þa rceolbe cuman. wære helle hund.  
 ongean hwe. wær nama wær Leuener.<sup>11</sup> je rceolbe habban.  
 þwo hearbu. 7 ongan rægenian.<sup>12</sup> mið hý rteorte. 7 plegian<sup>13</sup>  
 wþ hwe. for hý hearpunga. Ða wær ðær eac. wibe egerlic gear-  
 weaꝛb. ðær nama rceolbe beon<sup>14</sup> Laron. je hæfwe eac ðwo  
 hearbu. 7 re<sup>15</sup> wær wibe owealb. Ða ongan<sup>16</sup> ðe<sup>17</sup> hearpere.  
 hwe biðban. ꝥ he hwe gemunbbýrbe. þa hwe ðe he wær wære.  
 7 hwe gereunbe. eft wanon birohte. ða gehet he him ꝥ. for-  
 wæm he wær oþlýr.<sup>18</sup> ðær welcþan roneꝛ. Ða eobe he wupþor  
 oþ he gemette.<sup>19</sup> ða guman Lýbena.<sup>20</sup> ðe folcwe men. hataꝛ.  
 Fancar. ða hi recgar. ꝥ on nanum men. nýton nane aꝛe. ac  
 ælcum menn. wrecan<sup>21</sup> be hý gereþhtum. ða hi recgar. ꝥ  
 wealban.<sup>22</sup> ælceꝛ monner wýrbe. ða ongan<sup>23</sup> he biðban. huora<sup>24</sup>  
 mihte.<sup>25</sup> þa ongunnon hi wepan mið him. Ða eobe he<sup>26</sup> wup-  
 þor.<sup>27</sup> 7 him wunon ealle helleþan ongean. 7 læbbon hwe. to  
 huora cýninge.<sup>28</sup> 7 ongunnon ealle wrecan mið him. 7 biðban  
 ðær we he bæb. Anð ꝥ unrtille hweol. ðe Ixion wær<sup>29</sup> to ge-  
 bunden. Leueta<sup>30</sup> cýning for hý rýlbe. ꝥ oþrtoob. for hý  
 hearpunga. Anð Tantalur je cýning. ðe on þýrre worulbe. un-

<sup>1</sup> Bod. hwegebon. <sup>2</sup> Cott. wlsu biop. <sup>3</sup> Cott. rcanban. <sup>4</sup> Cott. came.  
<sup>5</sup> Cott. læban. <sup>6</sup> Cott. mengbe. <sup>7</sup> þa, deest in MS. Cott.  
<sup>8</sup> Bod. gearu. <sup>9</sup> Cott. ageaꝛan. <sup>10</sup> Bod. Aruener. Cott. Leuener.  
<sup>11</sup> Cott. onrægnian. <sup>12</sup> Bod. plegan. <sup>13</sup> Cott. bion. <sup>14</sup> je,  
 deest in MS. Cott. <sup>15</sup> Cott. ongon. <sup>16</sup> Cott. re. <sup>17</sup> Bod. onlýr.  
<sup>18</sup> Cott. mette. <sup>19</sup> Cott. mettrena. <sup>20</sup> Cott. wrecan. <sup>21</sup> Cott. wealban.  
<sup>22</sup> Cott. ongon. <sup>23</sup> Cott. heora. <sup>24</sup> Cott. bhyre. <sup>25</sup> Bod. hu. <sup>26</sup> Cott.  
 wupþor. <sup>27</sup> Cott. cýninge. <sup>28</sup> wær, deest in MS. Bod. <sup>29</sup> Cott.  
 Leueta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcae, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

gemetlice ȝifne pæf. ⁊ him þær þ̅ ilce. ȳrel fȳlȳðe.<sup>1</sup> þær  
ȝifeſneſſe. he ȝeſtilbe. Anð re Uultor.<sup>2</sup> ſceolbe forlætan. þ̅  
he ne ſlat. þa hiſne Tȳtief. ðær cȳningeſ.<sup>3</sup> þe hine ær. mið ȳ.  
ſitnobe. Anð eall helſpara. ſitu ȝeſtilbon. þa hpile ðe he be-  
foran þam cȳninge hearpobe. Ða he þa lange. ⁊ lange hear-  
pobe. þa clipobe.<sup>4</sup> re hellſparana cȳning. ⁊ cſæp. Uton<sup>5</sup> aȝifan.  
þæm efne hiſ riſ. forþam<sup>6</sup> he hi. hæfþ ȝeearnob.<sup>7</sup> mið hiſ  
hearpuſa. Bebeað him ða. ðæt he ȝeara riſte.<sup>8</sup> þ̅ he<sup>9</sup> hine  
næfne. unðerþæc ne beſape. riþpan<sup>10</sup> he þononſearþ<sup>11</sup> næne. ⁊  
ſæbe. ȝif he hine unðerþæc beſape. þ̅ he ſceolbe. forlætan pæt  
riſ. Ac ða huſe mon mæȝ riþe uneape. oððe na<sup>12</sup> forþeoðan.  
ſila rei<sup>13</sup> hſæt Ofſeuf þa. læbbe hiſ riſ mið him. ofþe he com.  
on þ̅ ȝemæpe. leohteſ ⁊ þeoſtſio. þa eobe þ̅ riſ æfteſ him. ða  
he forþ<sup>14</sup> on þ̅ leoht com. ða beſeah he hine unðerþæc. riþ  
ðær riſeſ. þa loſebe<sup>15</sup> heo<sup>16</sup> him ſona. Ðaſ leaſan<sup>17</sup> ſpell. læraþ  
ȝehſilcne man. þara þe riþnaþ. helle þioſtſia.<sup>18</sup> to ſionne. ⁊ to  
ſæſ ſoþeſ.<sup>19</sup> ȝober hiohte. to cumenne<sup>20</sup> þ̅ he hine ne beſio. to  
hiſ eulðum<sup>21</sup> ȳſelum. ſpa þ̅ he hi eft. ſpa fullice fullſnemme.  
ſpa he hi ær ðȳðe. forþam<sup>22</sup> ſpa hpa ſpa. mið fullon<sup>23</sup> ſullan. hiſ  
Mob pent. to ða ȳlum. þe he ær forlet. ⁊ hi ðonne fullſnemeþ.  
anð he him þonne. fullice hciap. ⁊ he hi næfne. forlætan ne  
þenç. þonne forlȳt he. eall hiſ ærpan ȝob.<sup>24</sup> buton he hiſ  
eft ȝebete. Ðer enbað nu. ſeo ðribbe boc Boetief. anð on-  
ȝiþ ſeo ſeopbe.

## CAPUT XXXVI.\*

§ I. ÐA ſe ſiſdom ða riſ leof riþe luſtþæplice ⁊ ȝeſceab-  
ſſlice aȝunȝen hæfþe. þa hæfþe ic þa ȝet<sup>25</sup> hſæt<sup>26</sup> hſeȝa<sup>27</sup> ȝe-  
mȳnð on minum Mobe þæne unnotneſſe þe ic ær hæfþe. ⁊  
cſæp. Eala ſiſdom. þu þe eart boba anð forþȳnel<sup>28</sup> ðær foran  
leohteſ. hu þunþoſlic me ðincþ þ̅ þ̅ þu me ſecſt. forþæm ic

\* Doet. lib. iv. proſa 1.—Hæc cum Philoſophia dignitate, &c.

<sup>1</sup> Cott. riſðe. <sup>2</sup> Cott. ultor. <sup>3</sup> Bod. cȳning. <sup>4</sup> Cott. cleopobe.  
<sup>5</sup> Cott. ſuton. <sup>6</sup> Cott. forþæm. <sup>7</sup> Cott. ȝeearnab. <sup>8</sup> Cott. ȝeape  
riſſe. <sup>9</sup> he, deaſt in M.S. Bod. et Cott. <sup>10</sup> Bod. forþam. <sup>11</sup> Cott.  
þonanſearþ. <sup>12</sup> oððe na, deſunt in M.S. Bod. <sup>13</sup> Cott. ſila rei.  
<sup>14</sup> Cott. riþum. <sup>15</sup> Cott. loſebe. <sup>16</sup> Cott. hio. <sup>17</sup> leaſan, deaſt  
in M.S. Cott. <sup>18</sup> Cott. þioſtſio. <sup>19</sup> Cott. ſo þan. <sup>20</sup> Cott. cumanne.  
<sup>21</sup> Cott. ealban. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. fulla. <sup>24</sup> Cott. ȝob.  
<sup>25</sup> Cott. ȝet. <sup>26</sup> Cott. hſylc. <sup>27</sup> Cott. hſeȝa. <sup>28</sup> Cott. forþȳnel.



greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

## CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þætte eall þ̅ ðu me ær reahterc me reahte<sup>1</sup> Godes ðurh  
 þe. 7 ic hit wyrte<sup>2</sup> eac ær be sumum ðæle. ac me hæfðe ƿio  
 unƿotnes amerebne. þ̅ ic hit hæfðe mið ealle forȝuten. 7  
 iſ eac minre unƿotnesſe ge mæſta ðæl. þ̅ ic ƿunbryge forhƿ  
 ge ȝoda<sup>3</sup> Godes læte ænig ȳfel beon.<sup>4</sup> oððe ȝif hit reah bion<sup>5</sup>  
 geſle. 7 he hit ȝeƿarian ƿile. for hƿy he hit ðonne<sup>6</sup> ȝona ne  
 ƿreccen.<sup>7</sup> Ðræt þu miht<sup>8</sup> ðe geſe ongitan þ̅ þ̅ iſ to ƿunbrianne.  
 7 eac oðer ðing.<sup>9</sup> me ƿincȝ ȝet<sup>10</sup> mane ƿunbor. þ̅ iſ þ̅ te ðyſſe<sup>11</sup>  
 7 unƿihtſignes nu ƿicȝaf oðer ealne<sup>12</sup> miðban earð. 7 ge ƿiſdom  
 7 eac oðre cƿæſtaſ næbbap nan loſ ne nænne ƿeopſcipe on  
 ðiſſe ƿoruldbe. ac licȝaf forȝepene ſƿa ſƿa meox<sup>13</sup> under ſeltune.  
 7 ȳfele men on ælcum lande ȝinbon nu ƿyſe. 7 ða ȝoban  
 habbaȝ manigfealb ƿitu. Ðra mæȝ forbæran þ̅ he þ̅ ne ȝorȝe  
 7 ȝſylcne ƿæſte ne ƿunbryge. þ̅ te æfne ȝſylc ȳfel ȝeſyſpaſ  
 ſceulðe under ðæs ælmihtigan Godes anfealde. nu ƿe ƿiton þ̅  
 he hit ƿat. 7 ælc ȝoð<sup>14</sup> ƿile. Ða cƿæð he. Liſ hit ſƿa iſ ſƿa ðu  
 reȝſt. ðonne iſ þæt egeſlicne ðonne ænig oðer bryȝa. 7 iſ  
 enðeleaȝ ƿunbor. Ðam<sup>15</sup> ȝelicoſt ƿe on ſumæſ cȳninges hƿeðe  
 ſien ȝylðenu fatu 7 ȝylſſenu<sup>16</sup> forȝepen. 7 tneopenu mon  
 ƿeopbryge. Ðit niſ no<sup>17</sup> ſƿa ſƿa þu ƿenſt. ac ȝif ðu eall þ̅ ȝe-  
 munan ƿilt þ̅ ƿe ær ȝƿræcon. mið ðæs Godes ſultume. ðe ƿe  
 nu ȳmbe<sup>18</sup> ȝƿrecap. ðonne miht<sup>19</sup> þu ongitan þ̅ þa ȝoban bioȝ<sup>20</sup>  
 ſimle ƿealbenðe. 7 þa ȳfelan nabbap nænne anfeald.<sup>21</sup> 7 þ̅ ða  
 cƿæſtaſ ne bioȝ næfne buton heſingæ. ne buton ebleane. nā  
 þa unƿearȝ næfne ne bioȝ unƿitnobe. Ac þa ȝoban<sup>22</sup> bioȝ  
 ſimle ȝeſælize. 7 þa ȳfelan unȝeſælize. Ic ðe mæȝ eorȝian ðæs  
 ȝriðe manega byna<sup>23</sup> þa ðe maȝon ȝetſȳmian.<sup>24</sup> to þam<sup>25</sup> þ̅  
 þu naſt hƿæt þu lænȝ ȝorȝe. Ac ic ðe ƿille nu ȝiet ȝetæcan  
 ðone ƿeȝ ƿe ðe ȝelæt to þæſe heopenlican byſiȝ. ðe þu ær of  
 come. riððan þu ongiteȝ þurh mine lare hƿæt ȝio ȝoðe ȝeſæl  
 biȝ. 7 hƿær hio biȝ. Ac ic ſceal æreȝt ðin Mobs ȝeſeȝman.<sup>26</sup>  
 þ̅ hit mæȝe hit ȳ eſ up ahebban ær ðon hit fleoȝan onȝinne  
 on ða heahneſſe. þ̅ hit mæȝe hal 7 oſſorȝ fleoȝan to hiȝ  
 earðe. 7 forlætan ælce þara ȝebnefebnegga ðe hit nu þiȝap.

<sup>1</sup> Bod. mihte.    <sup>2</sup> Cott. ƿiſſe.    <sup>3</sup> Cott. ȝoda.    <sup>4</sup> Cott. bion.  
<sup>5</sup> bion, deest in MS. Bod.    <sup>6</sup> þonne, deest in MS. Cott.    <sup>7</sup> Cott. ƿreccen.  
<sup>8</sup> Cott. meah.    <sup>9</sup> Cott. ƿincȝ.    <sup>10</sup> Cott. ȝet.    <sup>11</sup> Cott. byſſe.  
<sup>12</sup> Cott. eallne.    <sup>13</sup> Cott. meox.    <sup>14</sup> Cott. ȝoð.    <sup>15</sup> Cott. þam.    <sup>16</sup> Cott.  
reſſenu.    <sup>17</sup> Cott. niſ hit no.    <sup>18</sup> Cott. embe.    <sup>19</sup> Cott. meah.  
<sup>20</sup> Cott. beoð.    <sup>21</sup> Cott. anfeald.    <sup>22</sup> Cott. ȝoban.    <sup>23</sup> Cott. byna.  
<sup>24</sup> Bod. ȝetſȳmian.    <sup>25</sup> Cott. to þon.    <sup>26</sup> Cott. ȝeſeȝman.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposdest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ſette him on minum hræþræne. þoſe ge lum on minne þeȝ. ic bio hiȝ laſtþop.<sup>1</sup>

§ II.<sup>2</sup> Ða ȝe ȝiȝþom þa ðiȝ ȝpell aþeht<sup>3</sup> hæþe. þa onȝann hæ-  
eȝt riȝtu ȝ cƿæþ. Ic hæbbe ȝiȝe ȝiȝe feþeȝa. ꝥ ic mæȝ  
fliozan oƿeȝ ðone hean hƿoȝ þeȝ heoƿoneȝ. Ac þæȝ ic nu  
moeȝte þin Moð ȝeƿiþeȝan mið þam ȝiþeȝum. ꝥ þu mihteȝt  
nu me fliozan. þonne miht ðu oƿeȝȝion ealle þaȝ eoƿþlican  
þinȝ. Liȝ þu mihteȝt ðe flioz oƿeȝ þam noðore. ðonne mihteȝt  
ȝu ȝeoȝon þa ƿoſcnu under þe. ȝ mihteȝt þe fliozan oƿeȝ þam  
eȝȝe þe iȝ beȝƿuȝ þam noðore ȝ þeȝe lȝȝe. ȝ mihteȝt þe ƿeȝan  
nu þeȝe ȝannan beȝȝȝ þam tuȝclum. ȝ ðonne ƿeoȝan on  
þam ȝoðore. ȝ ȝiððan to þam cealban ȝioȝpan þe ƿe hatap  
ðe tuȝteȝ ȝeoȝpa. ȝe iȝ eall iȝȝ. ȝe ƿanðraȝ oƿeȝ oþrum ȝeoȝ-  
pan uȝoȝ ðonne æniȝ oƿeȝ tuȝtol. ȝiððon þu ðonne ȝoȝ oƿeȝ  
ȝone biȝt alieȝoð. ðonne biȝt þu buȝan ðam ȝiȝtan noðore. ȝ  
liȝȝe þonne beħinȝan þe þone heħȝtan heoȝon. ȝiððan ðu miht  
habban ðinne ðæl ðaȝ ȝoȝan leohteȝ. þæȝ ȝuȝap an cȝuning ȝe  
hæȝȝ unƿealð eallȝa oþra cȝuninga. ȝe ȝemetȝap ðone bȝiðel. ȝ  
ȝe ƿealðleþeȝ ealleȝ ȝmibbeȝoȝteȝ heoȝeneȝ ȝ eoȝpan. ȝe an  
ðenna iȝ ȝeȝeȝȝȝȝ ȝ beoȝiht. ȝe ȝioȝ þam hræþræne eallȝa  
ȝeȝeȝȝa. Ac ȝiȝ þu æȝȝe cȝuȝȝ on þone þeȝ ȝ to ðæȝe ȝeoȝe  
þe ðu nu ȝeoȝ ȝoȝȝiten hæȝȝ. þonne ȝiȝ þu cƿeȝan. Ðiȝ iȝ min  
ȝiht eȝel. hionan ic ƿaȝ æȝ cumen. ȝ hionon ic ƿaȝ acenneð.  
heȝ ic ȝille nu ȝtanȝan ȝeȝȝe. nelle ic nu næȝȝe hionon. Ic ƿaȝ  
þealȝ ȝiȝ ðe æȝȝe ȝeȝȝȝ ꝥ þu ȝiȝt oððe moȝt eȝȝ ȝunðian þaȝa  
þeoȝȝa ðiȝȝe ȝoȝulðe. þonne ȝeȝiȝȝ ðu nu þa unȝihtȝȝan  
cȝuninga ȝ ealle þa oƿeȝȝoðan ȝican bioȝ ȝiȝe unmihtȝe ȝ  
ȝiȝe eȝȝȝe ȝȝeccan. þa ilcan ðe þiȝ eȝȝȝe ȝoȝ nu heaȝoȝȝ  
unðȝeȝȝ.

§ III.<sup>4</sup> Ða cƿæþ ic.<sup>5</sup> Eala ȝiȝþom. miȝel iȝ ꝥ ȝ ȝunðoȝlic ꝥ  
þu ȝehæȝȝȝ. ȝ ic eac nauht ne ȝeoȝe ðat ðu hiȝ mæȝe ȝe-  
hæȝtan. Ac ic þe halȝȝe ꝥ þu me no lenȝ ne lette.<sup>6</sup> ac ȝetæc  
me þone þeȝ. ȝoȝþæm þu miht onȝitan ꝥ me lȝȝȝ þæȝ ȝeȝeȝ.  
Ða cƿæþ he. Ðu ȝealȝ teȝeȝȝ onȝitan ꝥ þa ȝoðan habbaȝ ȝȝȝle  
unƿealð, and þa ȝȝelan næȝȝe nænne. ne nænne cƿæȝȝ. ȝoȝ-  
þam hioȝa nan ne onȝit ꝥ te. ȝoð<sup>7</sup> ȝ ȝȝel bioȝ ȝȝȝle ȝeȝȝȝȝ.

<sup>1</sup> Bost. lib. iv. metrum 1.—Sunt etanim pennæ volucres, &c.

<sup>2</sup> Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

<sup>3</sup> Cott. labbeoȝ. <sup>4</sup> Cott. aƿeȝȝȝ. <sup>5</sup> ic, deest in MS. Cott. <sup>6</sup> Bod.  
læbe. <sup>7</sup> Cott. ȝoðoð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þu gōðan<sup>1</sup> ðonne rimle habbaþ anweald.<sup>2</sup> þonne nabbap þa  
 ŷfelan næfre nænne. forþam<sup>3</sup> þ̅ ꝥ̅ gōð anð þ̅ ŷfel rint riþe un-  
 rampræhe. Ac ic ðe wolde get<sup>4</sup> be æþrum ðara hwæt hwegað  
 freotolop geveccan. þ̅ ðu mæge þ̅ bet gelyfan<sup>5</sup> ðe ic þe oppe  
 hwile wecce be þam<sup>6</sup> oppum. oppe hwile be þam<sup>8</sup> oþrum. Tra  
 ðinȝ findon þe ælceŷ monner ingehanc<sup>9</sup> tofundaþ. þ̅ iŷ þonne  
 willu ȝ anweald.<sup>10</sup> gif ðonne hwæm þara tvega hwæþer<sup>11</sup> pana  
 biþ. ðonne ne mæge he miþ þam<sup>12</sup> oppum nan riht fremman.<sup>13</sup>  
 forþam<sup>14</sup> nan nyle onginnan þ̅ þ̅ he nele.<sup>15</sup> buton he nebe<sup>16</sup>  
 geyle. ȝ þeah he eall wille. he ne mæge. gif he þær riȝeŷ an-  
 weald<sup>17</sup> næfþ. be þæm þu miht<sup>18</sup> freotole onginan. gif þu ænne<sup>19</sup>  
 mon geŷiht willian<sup>20</sup> þær þe he næfþ. þ̅ þam biþ anweald  
 pana.<sup>21</sup> Ða cweþ ic. Ðæt iŷ goþ. ne mæge ic þær oþracan. Ða  
 cweþ he. Gif þu þonne hwæne<sup>22</sup> geŷiht<sup>23</sup> þe mæge ðon þ̅ þ̅ he  
 ðon wile. ne þe ðonne nauht ne tveoþ þ̅ ge hæbbe anweald. Ða  
 cweþ ic. Ne tveoþ me þær nauht. Ða cweþ he. Ælc mon biþ  
 wealdend þær þe he wile. næfþ he nanne anweald þær þe he ne  
 wile. Ða cweþ ic. Ðær ic eom gefara. Ða cweþ he. Hwæþer þu  
 nu get<sup>24</sup> mæge gemunan þ̅ ic þe ær wehte.<sup>25</sup> þ̅ þær þ̅ te ælceŷ  
 monner ingehanc wile to þære goðan gewelpe to cumenne.<sup>26</sup>  
 þeah he ungelice huora eapnige.<sup>27</sup> Ða cweþ ic. Ðæt ic geman.  
 genog freotole me iŷ þ̅ geŷeald. Ða cweþ he. Lemurȝ þu þ̅ ic  
 þe ær<sup>28</sup> wehte þ̅ hit wehte eall an gōð<sup>29</sup> ȝ gewelpe. ge þe gewelpe  
 weald. he weald gōð.<sup>30</sup> Ða cweþ ic. Ic hæbbe genog ŷepte on ge-  
 mynde. Ða cweþ he. Ealle men ge gōðe<sup>31</sup> ge ŷfele wile to  
 cumanne to gōðe.<sup>32</sup> þeah hi hiŷ myrlice<sup>33</sup> willigen.<sup>34</sup> Ða cweþ  
 ic. Ðæt iŷ goþ þ̅ þu wegt. Ða cweþ he. Genog freotol þ̅ iŷ þ̅  
 te for þ̅ rint gōðe men gōðe.<sup>35</sup> ðe hi gōð<sup>36</sup> gemetap. Ða cweþ  
 ic. Genog open hit iŷ. Ða cweþ he. Ða gōðan<sup>37</sup> begitap þ̅  
 gōð<sup>38</sup> þ̅ hi willian. Ða cweþ ic. Spa me riȝeŷ. Ða cweþ he. Ða

<sup>1</sup> Cott. gōðan. <sup>2</sup> Cott. anweald. <sup>3</sup> Cott. forþam. <sup>4</sup> Cott. get.  
<sup>5</sup> Cott. hwæne. <sup>6</sup> Cott. gelyfan. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. þæm. <sup>9</sup> Cott.  
 ingehanc. <sup>10</sup> Cott. anweald. <sup>11</sup> Cott. hwæþer. <sup>12</sup> Cott. þæm.  
<sup>13</sup> Cott. fullfremman. <sup>14</sup> Cott. forþam. <sup>15</sup> Cott. nyle. <sup>16</sup> Bod. ne.  
<sup>17</sup> Cott. anweald. <sup>18</sup> Cott. meahȝ. <sup>19</sup> Cott. ænne. <sup>20</sup> Cott. willian.  
<sup>21</sup> Cott. an wehte pana. <sup>22</sup> Cott. hwæne. <sup>23</sup> Bod. geŷiht. <sup>24</sup> Cott.  
 get. <sup>25</sup> Cott. wehte. <sup>26</sup> Cott. cumanne. <sup>27</sup> Cott. eapnien.  
<sup>28</sup> ær, deest in MS. Cott. <sup>29</sup> Cott. gōð. <sup>30</sup> Cott. gōð. <sup>31</sup> Cott.  
 gōð. <sup>32</sup> Cott. gōð. <sup>33</sup> Cott. myrlice. <sup>34</sup> Cott. willian. <sup>35</sup> Cott.  
 gōðe. <sup>36</sup> Bod. gōðe. <sup>37</sup> Cott. gōðan. <sup>38</sup> Cott. gōð.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling to *do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ŷfelan næpon na<sup>1</sup> ŷfele. gif hi gemetan ꝥ goð<sup>2</sup> ꝥ hi pilnaþ. ac for þý hi rint ŷfele þe<sup>3</sup> hi hit ne gemetaþ.<sup>4</sup> 7 for þý hi hit ne gemetaþ.<sup>5</sup> ðe hi hit on riht ne recap. Ða cræþ ic. Sþa hit iŷ. 7 þa ðu reȝit. Ða cræþ he. Forþæm hit iŷ nan tpeo ꝥ þa goban<sup>6</sup> bioþ rimle palbenbe. 7 þa ŷfelan nabbaþ nænne anpealb.<sup>7</sup> for þý ða goban<sup>8</sup> ꝥ goð on riht recap. 7 ða ŷfelan on poh. Ða cræþ ic. Se þe penþ ꝥ þiŷ goþ ne rie.<sup>9</sup> ðonne ne geleafþ<sup>10</sup> he nanef roþer :-

§ IV.<sup>a</sup> Ða cræþ he. Ðræper penȝt þu nu. gif tpegen men funþiaþ to anpe tpeo. 7 habbaþ emn micelne willan to to cumenne. 7 oþer hæfþ hiŷ fotu anpealb ꝥ he mæȝ ȝan þær he pile<sup>11</sup> 7 þa eallum monnum ȝecýnbe þære ꝥ hi mihton.<sup>12</sup> oþer næfþ hiŷ fotu ȝepealb ꝥ he mæȝe ȝan. 7 pilnaþ þeah to farienne.<sup>13</sup> 7 onȝinþ crýpan<sup>14</sup> on ðone ilcan peȝ. hþæper. ðara tpeȝra<sup>15</sup> þincþ þe mihtȝra.<sup>16</sup> Ða cræþ ic. Niŷ ꝥ ȝelic. 7e biþ mihtȝra 7e ðe ȝæþ. þonne 7e þe crýpp.<sup>17</sup> forþam<sup>18</sup> he mæȝ cuman eþ þibeþ<sup>19</sup> ðe he pile ðonne 7e oþer. reȝe<sup>20</sup> eller ꝥ ðu wille ꝥ pat ælc man.<sup>21</sup> Ða cræþ he. Sþa ȝelice<sup>22</sup> beoþ<sup>23</sup> þam gobum<sup>24</sup> 7 ðam<sup>25</sup> ŷfelum. æȝþær hioþa<sup>26</sup> pilnaþ for ȝecýnbe þæt he cume to þam hehtan goþe. Ac 7e goða mæȝ cuman þýþer he pilnaþ. forþam he hiŷ on riht pilnaþ. 7 7e ŷfela ne mæȝ cuman to þam<sup>27</sup> þe he pilnaþ. forþam he hit on poh<sup>28</sup> recþ. Ic nat þeah þe eller hþæt ðince. Ða cræþ ic. Ne þincþ me nauht oþer of þinum 7pellum. Ða cræþ he. Genoz rýhte þu hit onȝit. 7 ꝥ iŷ eac tacn ðimpe hæle.<sup>29</sup> 7 þa 7a læca ȝeȝuna iŷ ꝥ he cpeþaþ ðonne hio 7eocne<sup>30</sup> mon ȝe-riop. ȝef he hþelc<sup>31</sup> unŷæȝlic<sup>32</sup> tacn him on ȝeȝoþ. me þincþ nu ꝥ þin ȝecýnþ 7 ðin ȝeȝuna rihte 7riþe 7riþlice wiþ ðæm ðýȝe :-

§ V.<sup>o</sup> Ic habbe nu onȝiten ꝥ ðu eapt ȝeapo to onȝitanne mine lape.<sup>33</sup> forþý ic þe polbe ȝeȝæþerȝan manȝu 7pell 7

<sup>a</sup> Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

<sup>o</sup> Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

<sup>1</sup> Cott. no.    <sup>2</sup> Cott. goob.    <sup>3</sup> Bod. þ.    <sup>4</sup> Cott. metaþ.    <sup>5</sup> Cott. metaþ.    <sup>6</sup> Cott. gooban.    <sup>7</sup> Cott. anpalb.    <sup>8</sup> Cott. gooban    <sup>9</sup> Cott. se þe ne penþ ꝥ þiŷ goð rie.    <sup>10</sup> Cott. ȝelýrð.    <sup>11</sup> þær he pile, desunt in MS. Bod.    <sup>12</sup> Cott. meahþen.    <sup>13</sup> Cott. 7eþanne.    <sup>14</sup> Cott. cpeopan.    <sup>15</sup> Cott. tpeȝa.    <sup>16</sup> Cott. mehtȝra.    <sup>17</sup> Cott. crueþð.    <sup>18</sup> Cott. forþæm.    <sup>19</sup> Cott. þýþer.    <sup>20</sup> Cott. 7aȝa.    <sup>21</sup> Cott. mon.    <sup>22</sup> Cott. ilce.    <sup>23</sup> Cott. bið.    <sup>24</sup> Cott. goobum.    <sup>25</sup> Cott. þæm.    <sup>26</sup> Cott. heopa.    <sup>27</sup> Cott. þæm.    <sup>28</sup> Cott. poȝ.    <sup>29</sup> Cott. hælo.    <sup>30</sup> Cott. he 7eocne.    <sup>31</sup> Cott. hi hþelc.    <sup>32</sup> Cott. ungeŷæȝlic.    <sup>33</sup> Cott. mina lape.



which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many



arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

gryman<sup>1</sup> æfter Ƴrðome Ƴ æfter cƳæftum. Ic Ƴæc ðeah ꝥ þu  
 Ƴlce cƳeƳan ꝥ Ƴrænner Ƴ ungemetƳæftner hi ofſitte. Ac hƳæt  
 iƳ ðonne unƳrenge<sup>2</sup> ðonne Ƴe mon þe bioð<sup>3</sup> to ungemetlice  
 oƳerſƳiheb mið þam<sup>4</sup> teðƳan Ƴlæſce. buton he eft ƳerƳice Ƴ  
 Ƴinne Ƴiþ þa unƳearƳ Ƴra he ƳriþoƳt mæge. Ac hƳæt Ƴlce ðu  
 þonne cƳeƳan. ƳiƳ hƳa Ƴuht nýlle Ƴiþ Ƴinnan. ac mið fullan<sup>5</sup>  
 Ƴillan ƳoƳlæt ælc Ƴob Ƴ fulgæþ þam Ƴfele. Ƴ biþ ðeah ƳerƳeab-  
 ƳiƳe. Ic Ƴecge Ƴie unmihtig Ƴ euc ealles nauht. Ƴorþam Ƴra hƳa  
 Ƴra ðone Ƴemænnan Ƴob eallra Ƴoða ƳoƳlæt. buton tƳeonne biþ  
 Ƴe nauht. Ac Ƴra hƳa Ƴra Ƴillnaþ ꝥ he cƳæftig Ƴie. he Ƴillnaþ ꝥ  
 he ƳiƳ Ƴie.<sup>6</sup> Ƴra hƳa Ƴra þonne cƳæftig biþ. he biþ ƳiƳ. Ƴ Ƴe ðe  
 ƳiƳ biþ. he biþ Ƴob.<sup>7</sup> Ƴe þe ðonne Ƴob biþ. Ƴe biþ Ƴerælht. Ƴ Ƴe  
 ðe Ƴerælht biþ. Ƴe biþ eabht. Ƴ Ƴe þe eabht biþ. Ƴe biþ Ƴob.<sup>8</sup> be-  
 þam<sup>9</sup> bælc ðe þe ær nehton<sup>10</sup> on þiƳſe ilcan bec. Ac ic Ƴene nu  
 hƳonne ꝥ ðiƳſe men Ƴillon ƳumþƳan ƳæƳ þe ic ær Ƴæbe. ꝥ ƳaƳ  
 ꝥ te Ƴfele men næƳon<sup>11</sup> nauhtar. Ƴorþæmþe þaƳa iƳ ma ðonne  
 þaƳa oþra. Ac ðeah hi hiƳ nu næƳne ne Ƴelefan. þeah ic iƳ Ƴra.  
 ne maƳon Ƴe næƳne Ƴeneccan þone Ƴfelan mon clænne Ƴ un-  
 tƳiƳealbne. þe<sup>12</sup> ma þe Ƴe maƳon hatan oððe habban ðeabnc  
 mon ƳoƳ cƳucene. ne biþ Ƴe cƳuca ðonne nýttƳa þe Ƴe beaba.  
 ƳiƳ him hiƳ Ƴfel ne hƳeoƳþ. Ac Ƴe þe unƳeneclice hoƳaþ. Ƴ hiƳ  
 Ƴeafnc nýle healban. ne biþ Ƴe nauht.

§ VII.<sup>14</sup> Ic Ƴene ðeah ꝥ þu Ƴille cƳeƳan ꝥ hit ne Ƴie ealles  
 Ƴra Ƴelic. ꝥ Ƴe Ƴfela mæge ðon Ƴfel ðeah he Ƴob ne mæge. Ƴ Ƴe<sup>15</sup>  
 beaba ne mæge nauþer ðon. ac ic ðe Ƴecge þæt Ƴe anƳealb<sup>16</sup>  
 þaƳa Ƴflena ne cýmþ of nanum cƳæfte. ac of unƳearum. ac ƳiƳ  
 þa Ƴfelan Ƴýmle Ƴobe<sup>14</sup> Ƴænon.<sup>15</sup> ðonne ne ðýðon hi nan Ƴfel.  
 ne biþ<sup>16</sup> ꝥ nane mihta ꝥ mon mæge Ƴfel ðon. ac<sup>17</sup> beoþ un-  
 mihta. ƳiƳ ꝥ Ƴoþ iƳ ꝥ þe ær ƳerfƳan nehtan<sup>18</sup> ꝥ ꝥ Ƴfel nauht ne  
 Ƴie. þonne ne Ƴýncþ Ƴe nauht. Ƴe ðe Ƴfel Ƴýncþ. Ða cƳæþ ic.  
 Ðenox Ƴoþ ꝥ iƳ ꝥ þu ƳerƳt.<sup>19</sup> Ða cƳæþ he. Ðu ne nehton<sup>20</sup> Ƴe  
 æƳi ꝥ nan Ƴuht næƳe mihtigna ðonne ꝥ hehtce Ƴob.<sup>21</sup> Ða cƳæþ  
 ic. Ðra hit iƳ Ƴra ðu ƳerƳt.<sup>22</sup> Ða cƳæþ he. Ne hit þeah ne mæg

<sup>1</sup> Boet. lib. iv. prosa 2.—Sed possunt, inquires, mali, &c.

<sup>2</sup> Bod. ƳrƳuƳan. <sup>3</sup> Cott. unƳrengeƳa. <sup>4</sup> Cott. bið. <sup>5</sup> Cott. þam. <sup>6</sup> Cott. fulla. <sup>7</sup> Bod. ƳiƳſe. <sup>8</sup> Cott. Ƴob. <sup>9</sup> Bod. Ƴob. <sup>10</sup> Cott. þam. <sup>11</sup> Cott. nehton. <sup>12</sup> Cott. næƳen. <sup>13</sup> Cott. þon. <sup>14</sup> Cott. anƳalb. <sup>15</sup> Cott. Ƴoobe. <sup>16</sup> Cott. Ƴænon. <sup>17</sup> Cott. bið. <sup>18</sup> Bod. Ƴ. <sup>19</sup> Cott. nehton. <sup>20</sup> Cott. ƳerƳt. <sup>21</sup> Cott. nehton. <sup>22</sup> Cott. Ƴoob.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan yfel bon. Ða cƿæþ ic. Ðæt iſ ƿop. Ða cƿæþ he. Ðƿæþer ænig mon ƿene ꝥ ænig mon ƿe ƿa mihtig ꝥ he mæge bon eall ꝥ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ ðæſ nan mon ðe hiſ ƿerit hæſþ. Ða cƿæþ he. Ðƿæt yfele men mazon ðeah yfel bon. Ða cƿæþ ic. Eala ꝥ<sup>1</sup> hi ne mihton. Ða cƿæþ he. Ðit iſ ƿreotol ꝥ hi mazon bon yfel. 7 ne mazon nan zob. ꝥ iſ ƿopþam ðe ꝥ yfel niſ nauht. ac þa zoban.<sup>2</sup> ƿiſ hi fulne anƿealb<sup>3</sup> habbaþ. hi mazon bon to zobes<sup>4</sup> ꝥ ꝥ hi ƿillaþ. ƿopþý iſ ƿe fulla anƿealb<sup>4</sup> to tellanne to þam<sup>5</sup> hehtum zobum.<sup>6</sup> ƿopþam<sup>7</sup> ægþer ge ƿe anƿealb.<sup>8</sup> ge þa oþru zob.<sup>9</sup> anb þa cƿæſtaſ. ƿe ƿe longe ær nembun. ƿunbon fæſte on þam hehtan zobes.<sup>10</sup> ƿa ƿa ælceſ hureſ ƿah biþ fæſt ægþer ge on ðære flone. ge on þæm hƿofa. ƿa biþ ælc zob<sup>11</sup> on Eode fæſt. ƿopþæm he iſ ælceſ zobes ægþer ge hƿof ge flon. Ðý iſ á to ƿilnianne þæſ anƿealbeſ. ꝥ<sup>12</sup> mon mæge zob<sup>13</sup> bon. ƿopþam ꝥ iſ ƿe betſta anƿealb.<sup>13</sup> ꝥ mon mæge 7 ƿille ƿell<sup>14</sup> bon. ƿa læſſan ƿrebum ƿa maran. ƿæþer he hæbbe. ƿopþam ƿa hƿa ƿa ƿillaþ<sup>15</sup> zob<sup>16</sup> to bonne. he ƿillnaþ zob<sup>17</sup> to habbenne.<sup>18</sup> 7 miþ zobes to bionne. ƿop þiſ<sup>19</sup> iſ ƿe Platoneſ cƿiðe genog ƿop. ðe he cƿæþ. Ða þiſ ane mazon bon to zobes<sup>20</sup> ꝥ hi ƿilnaþ.<sup>21</sup> Ða yfelan mazon ongunnon ꝥ hi ƿilnaþ. Ic nat nu þeah ðu ƿille cƿeþan ꝥ Ða zoban ongunnon hƿilum ꝥ hi ne mazon ƿopþþunzan. Ac ic cƿeþe. ꝥ<sup>22</sup> hi hit þunzaþ ƿumle ƿopþ. þeah hi ꝥ ƿeopc ne mægen fulſnemman. hi habbaþ ðeah fulne ƿillan. 7 ƿe untƿeoƿealða ƿilla biop<sup>23</sup> to tellenne<sup>24</sup> ƿop fullſnemob ƿeopc. ƿopþam<sup>25</sup> he næfre ne ƿoplyſt ðam læanum oððe heſ. oððe þæſ. oððe ægþer. þeah ƿillaþ Ða yfelan ƿýncan ꝥ ꝥ hi lyſt. ðeah hit nu ne ƿe<sup>26</sup> nýt. ne ƿopleoſaþ hi eſc þone ƿillan. ac habbaþ hiſ ƿite. oþþe heſ. oððe elleſ hƿæſ. oððe ægþer. ƿe yſla ƿilla<sup>27</sup> to þonne hƿona ƿelt. ƿopþý hi ne mazon beſutan ꝥ zobes<sup>28</sup> ꝥ hi ƿillnaþ.<sup>29</sup> ƿop ðý hi hit ðurh<sup>30</sup> ðone ƿillan ƿeap. naler þurh nihtne ƿeg.<sup>31</sup> Se yſela<sup>32</sup> ƿilla næſþ nænne geſeſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſdom þa ðiſ ƿell aſeht hæfðe. Ða ongan he eft ƿingan anb ðiſ cƿæþ.

<sup>1</sup> Bod. þaſ. Cott. þæſ. <sup>2</sup> Cott. zoban. <sup>3</sup> Cott. zobes. <sup>4</sup> Cott. anƿalb. <sup>5</sup> Cott. þæm. <sup>6</sup> Cott. zobum. <sup>7</sup> Cott. ƿopþæm. <sup>8</sup> Cott. anƿalb. <sup>9</sup> Cott. zob. <sup>10</sup> Cott. zobes. <sup>11</sup> Cott. zob. <sup>12</sup> Cott. zob. <sup>13</sup> Cott. anƿalb. <sup>14</sup> Cott. ƿell. <sup>15</sup> Cott. ƿilnaþ. <sup>16</sup> Cott. zob. <sup>17</sup> Cott. zob. <sup>18</sup> Cott. habbanne. <sup>19</sup> Cott. ƿopþý. <sup>20</sup> Cott. zobes. <sup>21</sup> Cott. ƿillaþ. <sup>22</sup> Bod. þeah. <sup>23</sup> Cott. biþ. <sup>24</sup> Cott. tellanne. <sup>25</sup> Cott. ƿopþæm. <sup>26</sup> Cott. hit nýt ne ƿe. <sup>27</sup> Bod. ƿilla yfel. <sup>28</sup> Cott. zob. <sup>29</sup> Cott. ƿilnaþ. <sup>30</sup> Cott. þurh. <sup>31</sup> Bod. naller þurhne ƿeg. <sup>32</sup> Cott. yſla. <sup>33</sup> Cott. aſeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichsoever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

## CAPUT XXXVII.\*

§ I. LEFER nu au spell be þam ofermodum 7 þam unriht-  
 þrum cýningum. þa se geriop sittan on þam hehtan heahget-  
 lum. þa seinaþ on manegra cýnna hræglum. 7 bioþ 'uton  
 ýmbrycandenbe miþ miclon geferycipe huora þegna. 7 þa bioþ  
 miþ fetlum. 7 miþ gýlbenum hýlc sƿeonbum. 7 miþ manig-  
 fealburn hefegeatrum gehyrste. 7 þreatiaþ eall moncýnn miþ  
 huora þrýmme. 7 se ðe huora pelt. ne muþnþ nauper ne sƿienþ  
 ne sienþ. þe ma ðe pebenþe hund. ac bioþ sƿiþe ungefræglice  
 upahafen on hýr Mobe forþam ungemetlican anpealbe. Ac gif  
 him mon þonne aƿint of þa clapaþ. 7 him ofriþ þara þenunþa  
 7 þær anpealbeþ. ðonne miht þu gereon ꝥ he bioþ sƿiþe anlic  
 þara hýr þegna sumum ðe him ðaþ þeniaþ. buton he forþra sie.  
 And gif him nu sear gehƿneþ ꝥ him sƿýþ sume hƿile þara  
 þenunþa of tohen. 7 þara clapa. 7 þær anpealbeþ. þonne þincþ  
 him ꝥ he sie on carceþne gehroht. oððe on pacentum. forþam  
 of þam unmetta. 7 þam ungemetlican gezerelan. of þam sƿet-  
 mettum. 7 of mýrclicum ðrýncum þær liþeþ. onpæcnaþ sƿo  
 robe þraþ þæne þrænneþre. 7 gehneþþ huora Mobe sƿiþe sƿiþlice.  
 þonne þearaþ eac þa ofermetta 7 ungeþsærneþ. 7 þonne hi  
 þeonþaþ geholgen. ðonne sƿýþ ꝥ Mobe þerpunþen miþ þam pelme  
 þære hatheortneþre. oþþæt hi þeonþaþ þearfte miþ þære un-  
 riotneþre. 7 sƿa gehæfte. Siððan ꝥ ðonne geþon biþ. ðonne  
 onþinþ him leogan se tohopa þære þræce. 7 sƿa hƿær sƿa hýr  
 iþrunþ pillað. ðonne gehet him þær hýr neccaleft. Ic þe sæbe  
 gefýrn ær on þýrre ilcan bec. ꝥ ealle gerceafta pillnobon sumeþ  
 goþeþ. for þecynþe. ac ða unrihtsƿan cýnþaþ ne mazon nan  
 goþ ðon. for þam ic þe nu sæbe. ný ꝥ nan þunþor. forþam hi  
 hi unþerþioþaþ eallum þam unþearum þe ic ðe ær nemþe. sceal  
 ðonne neþe to þara hlaforþa ðome þe he hine ær unþerþeobbe.  
 7 ꝥ te sƿýrre iþ. ꝥ he him nýle sƿiþum sƿiþunnan. þær he huc  
 anþunnan wolþe. 7 ðonne on þam þerinne þurþunian mihte.  
 þoune næfþe he hýr nane sƿýlþe :-

§ II. ða se sƿýrþom ða þýr leoþ arunþen hæfþe. þa onþan he  
 eft spallian 7 þur cƿæþ. Geþiht ðu nu on hu miclum. 7 on hu

\* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

\* Boet. lib. iv. prosa 3.—Videans igitur, quanto in casu, &c.



## CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiopum. ⁊ on hu ðiortum hōpaſeaþe<sup>1</sup> þa pa unþeaþa þa ŷfel-  
 pillenþan ꝛciap. ⁊ hu ða goban<sup>2</sup> ꝛcnaþ beoþhtop þonne runne.  
 forþam<sup>3</sup> þa goban<sup>2</sup> næfre ne beoþ bebæleþa þa ebleana hioþa<sup>4</sup>  
 zober.<sup>5</sup> ne þa ŷfelan næfre þa pa ꝛta ðe hi geeapnaþ. Ælc þing  
 þe on ðiŷŷe poþulþe zebon biþ. hæfþ eblean. ꝛꝛca hpa ꝥ ꝥ he  
 ꝛꝛice. oððe ðo ꝥ ꝥ he ðo. á he hæfð ꝥ ꝥ he earpaþ.<sup>6</sup> Nij ꝥ  
 eac nauht unþeht<sup>7</sup> ꝛpa ꝛpa zio Romana þeaþ þær.<sup>8</sup> ⁊ zet<sup>9</sup> iŷ on  
 manegum ðeobum.<sup>10</sup> ꝥ mon heþ ænne heafoþbeah<sup>11</sup> zylþenne  
 æt ŷumer æpneþeþe enbe. þærþ þonne micel folc to. ⁊ ŷnaþ<sup>12</sup>  
 ealle enþemeþ.<sup>13</sup> ða þe hioþa æpninge tpeaþ. ⁊ ꝛpa hꝛlc ꝛpa  
 æpneþ to ðam beage cꝛmþ. þonne mot ꝛe hine habban him. ælc  
 pilnaþ ꝥ he ꝛcile æpneþ to cuman ⁊ hine habban. ac anum he  
 ðeah zebýnaþ.<sup>14</sup> ꝛpa ðeþ eall moncꝛnn. on þꝛj andþeaþþan hꝛe  
 ŷnaþ. and oneþtaþ. and pillnað ealle<sup>15</sup> þær hehtan zober.<sup>16</sup>  
 ac hit iŷ nanum<sup>17</sup> men zetioþhoþ. ac iŷ eallum monnum. for-  
 þæm iŷ ælcum þeaþ ꝥ he hꝛze eallan<sup>18</sup> mægne<sup>19</sup> æfter þære  
 meþe. þære meþe ne ꝛꝛþ næfre nan zob<sup>20</sup> man bebæleþ. ne  
 mæg hine mon no miþ rihte hatan ꝛe zoota. zꝛ he biþ þær  
 hehtan zober bebæleþ.<sup>21</sup> forþæm nan zob<sup>22</sup> þeop ne biþ  
 buton zobum<sup>23</sup> ebleanum. ðon ða ŷfelan ꝥ ꝥ hi ðon. ꝛꝛmle biþ  
 ꝛe beah<sup>24</sup> zober<sup>25</sup> ebleaneþ þam zobum<sup>26</sup> zehæalþen on ecneþre.  
 ne mæg þaþa ŷfelena ŷfel þam goban<sup>27</sup> beniman heopa zober  
 ⁊ hioþa pliceþ. ac zꝛ hi ꝥ zob buton himþelfum hæþen.  
 ðonne meahþe hi mon hiþ beniman.<sup>28</sup> oþeþ tpega oððe ꝛe ðe  
 hit æþ realþe. oððe oþeþ mon.<sup>29</sup> Ac þonne forþeþt zob<sup>30</sup> man  
 hiþ leanum.<sup>31</sup> ðonne he hiþ zob forlæþ. Onzic nu ꝥ te ælcum  
 men hiþ ægen zob<sup>32</sup> zꝛþ zob eblean. ꝥ zob ꝥ te onunnan him  
 þelfum biþ. Ðpa þꝛpa monna pile cpeþan ꝥ ænꝛ zob man ꝛe  
 bebæleþ ðær hehtan zober. forþam he ꝛmle æfter þam  
 ꝛꝛncþ. Ac gemun ðu ꝛmle ðær miclan ⁊ þær fægnan ebleaneþ.

<sup>1</sup> Cott. hōpa ſeaþa.    <sup>2</sup> Cott. gooban.    <sup>3</sup> Cott. forþæm.    <sup>4</sup> Cott. gooban.    <sup>5</sup> Cott. goober.    <sup>6</sup> Cott. geeapnað.    <sup>7</sup> Cott. unþeht.    <sup>8</sup> Bod. Romana þeaþ iŷ.    <sup>9</sup> Cott. zet.    <sup>10</sup> Cott. biobum.    <sup>11</sup> Cott. beag.    <sup>12</sup> Cott. ŷnað.    <sup>13</sup> Bod. enþemeþ.    <sup>14</sup> Cott. gebýpeð.    <sup>15</sup> Cott. ealle.    <sup>16</sup> Cott. goober.    <sup>17</sup> Cott. anum.    <sup>18</sup> Cott. ealle.    <sup>19</sup> Cott. mægene.    <sup>20</sup> Cott. zob.    <sup>21</sup> Cott. ne mæg hine mon no miþ rihte hatan ꝛe zoota. zꝛ he biþ þær hehtan goober bebæleþ.    <sup>22</sup> Cott. zob.    <sup>23</sup> Cott. zobum.    <sup>24</sup> Cott. beag.    <sup>25</sup> Cott. goober.    <sup>26</sup> Cott. zobum.    <sup>27</sup> Cott. gooban.    <sup>28</sup> Bod. hioþa zob. buton himþelfum hæþen. þonne mihte hi mon hi beniman.    <sup>29</sup> Bod. pealþe oðþa oþeþ ma.    <sup>30</sup> Cott. zob.    <sup>31</sup> Bod. geleanan.    <sup>32</sup> Cott. zob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam<sup>1</sup> ꝥ eðlean iſ ofeſ ealle ofne<sup>2</sup> lean to luſienne.<sup>3</sup> ꝥ ðo þæſ lean to þam forſpecenan goðum<sup>4</sup> þe ic ðe ær tealde on ðriððan bec. þonne hi þonne gegebepube<sup>5</sup> bioþ. ðonne miht<sup>6</sup> þu ongiſtan ꝥ þa geſælþa ꝥ ꝥ hehte goð<sup>7</sup> biþ eall an. ꝥ ꝥ hiþ Looð. ꝥ þonne ðu miht<sup>8</sup> eac ongiſtan ꝥ ælc goð<sup>9</sup> man biþ eadig. ꝥ ꝥ ealle geſælge men beoþ<sup>10</sup> Looðar. ꝥ habbaþ ecu eðlean hioþa<sup>11</sup> goðeſ; .<sup>12</sup>

§ III.<sup>1</sup> Forþam<sup>13</sup> ne ðearf nænne wiſne mon tpeogan. ꝥ ða ſſelan nabban eac ece<sup>14</sup> eðlean heopa ſſeleſ. ꝥ biþ ece wiſe. ðeah ðu nu wene ꝥ hioþa hſſlc<sup>15</sup> geſeliþ<sup>16</sup> wiſe heſ for worulde. he hæſþ ðeah wiſle<sup>17</sup> hiſ ſſel mid him. ꝥ eac þæſ ſſeleſ<sup>18</sup> eðlean ða hſle þe hit him licap. Niſ nu nan wiſ man ꝥ niſte ꝥ te goð<sup>19</sup> ꝥ ſſel bioþ wiſle<sup>20</sup> ungetſwæne betpux<sup>21</sup> him. ꝥ wiſle<sup>22</sup> on tſa<sup>23</sup> wiſlaþ. ꝥ wiſa wiſa ðæſ goðan goðneſ biþ hiſ azen goð<sup>24</sup> ꝥ hiſ azen eðlean. wiſa biþ eac þæſ ſſelan ſſel hiſ azen ſſel. ꝥ hiſ eðlean. ꝥ hiſ azen wiſe. ne tpeoþ nænne mon giſ he wiſe hæſþ. ꝥ he næbbe ſſel. Ðæet wenap þa ſſelan ꝥ he beon bebælbe ðara wiſa ꝥ wiſt fulle ælceſ ſſeleſ. nallaþ<sup>25</sup> no ꝥ an ꝥ hi bioþ aſſlbe. ac forneah to nauhtegebene. Ongiſt nu be þam goðum hiu miſel wiſe þa ſſelan wiſle habbaþ. ꝥ gehſſſ geſt<sup>26</sup> wiſ biſpell. ꝥ gehenlð þa ſel þe ic þe ær ſæbe. Call ꝥ. ꝥ te anweſſe hæſþ. ꝥ þe ſecgaþ þæt te wiſe. ða hſle þe hit æt ſonne biþ. ꝥ ða ſamſwæðneſſe þe hataþ goð. Spa wiſa an man biþ man. ða hſle ðe wiſo wiſl ꝥ þe lichoma biþ ætſonne.<sup>27</sup> þonne hi þonne geſindpebe bioþ ðonne<sup>28</sup> ne bið he ꝥ ꝥ he ær wæſ. ꝥ ilce þu miht<sup>29</sup> geſencan be ðam lichoman ꝥ be hiſ lūum. giſ þara lūa hſle<sup>30</sup> of biþ. ðonne ne biþ hit no full mon wiſa hit ær wiſ. giſ eac hſſlc goð<sup>31</sup> man ſſom goðe geſe. ðonne ne biþ he þe<sup>32</sup> ma fullice goð. giſ he eallunga ſſom goðe<sup>33</sup> geſe. þonan hit gebyſiaþ ꝥ ða ſſelan ſſolætaþ ꝥ ꝥ hi ær biðon<sup>34</sup> ne<sup>35</sup> bioþ

<sup>1</sup> Doet. lib. iv. proſa 8.—Quæ cum ita ſint, &c.

<sup>1</sup> Cott. ſopþem. <sup>2</sup> Cott. oðru. <sup>3</sup> Cott. luſienne. <sup>4</sup> Cott. goðum. <sup>5</sup> Cott. gegebepube. <sup>6</sup> Cott. meah. <sup>7</sup> Cott. goð. <sup>8</sup> Cott. meah. <sup>9</sup> Cott. goð. <sup>10</sup> Cott. bioð. <sup>11</sup> Cott. heopa. <sup>12</sup> Cott. goðeſ. <sup>13</sup> Cott. ſopþem. <sup>14</sup> Cott. næbben eac ecu. <sup>15</sup> hſſlc, deest in MS. Bod. <sup>16</sup> Bod. geſælþe. <sup>17</sup> Cott. wiſle. <sup>18</sup> Cott. ſſeleſ. <sup>19</sup> Cott. goð. <sup>20</sup> Cott. wiſle. <sup>21</sup> Cott. betpux. <sup>22</sup> Cott. wiſle. <sup>23</sup> Cott. tu. <sup>24</sup> Cott. goð. <sup>25</sup> Cott. nalleſ. <sup>26</sup> Cott. geſt. <sup>27</sup> Cott. ætſonne. <sup>28</sup> bið hi þonne geſindpebe bið ðonne, deest in MS. Bod. <sup>29</sup> Cott. meah. <sup>30</sup> Cott. hſſlc. <sup>31</sup> Cott. goð. <sup>32</sup> Cott. þon. <sup>33</sup> goðe, deest in MS. Cott. <sup>34</sup> Cott. byðon. <sup>35</sup> Cott. ꝥ ne.

\*for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær wæron. Ac þonne hi þ Ʒob<sup>1</sup> forlætaþ Ʒ peorþaþ  
ýfele. ðonne ne beoþ<sup>2</sup> hi nauhtas buton anlicnes. þ mon mæg  
Ʒerion þ hi Ʒio men wæron.<sup>3</sup> ac hi habbaþ wæc menniƷce  
ðonne þone betƷcan bæc forloren. Ʒ þone forcuþerta<sup>4</sup> Ʒe-  
healben. hi forlætaþ þ Ʒecýnblice Ʒob. þ<sup>5</sup> Ʒint menniƷlice  
weapaþ. Ʒ habbaþ weah mannes anlicnesse ða hwile þe hi  
libbaþ:-

§ IV.<sup>u</sup> Ac ƷƷa ƷƷa manna Ʒobnes<sup>6</sup> hi ahefþ ofer þa men-  
niƷcan Ʒecýnb. to þam<sup>7</sup> þ hi beoþ Ʒobas Ʒenembaþe.<sup>8</sup> ƷƷa eac  
hiopa ýfelnes aƷýrþþ hi unben ða menniƷcan Ʒecýnb. to þam<sup>9</sup>  
þ hi biop ýfele Ʒehatene. þ þe cƷeþaþ Ʒie nauht. Forþam Ʒif  
ðu ƷƷa Ʒeplætne mon metƷt þ he biþ ahefþes Ʒrom Ʒobe<sup>10</sup> to  
ýfele. ne miht<sup>11</sup> ðu hine na miþ Ʒihte nemnan man. ac neaht.  
Ʒif þu þonne<sup>12</sup> on hwilcum men onƷitƷt. þ he biþ ƷitƷene Ʒ-  
neafene. ne Ʒealt þu hine na hatan man. ac Ʒulf. Anþ þone  
neþan þe biþ þƷeoƷtme. þu Ʒealt hatan hunb. nallaþ<sup>13</sup> mann.  
Anþ ðone leaƷan lƷteƷan. þu Ʒealt hatan fox. næf mann. Anþ  
ðone unƷemetlice moþegan Ʒ ýƷrieneþan.<sup>14</sup> ðe to micelne anþan  
hæfþ. ðu Ʒealt hatan leo. næf mann. Anþ þone Ʒænan. þe biþ  
to Ʒlaþ. ðu Ʒealt hatan aƷƷa ma þonne man. Anþ þone unƷe-  
metlice eaƷƷan. þe him onþræc maþe<sup>15</sup> þonne he þƷýrfe.<sup>16</sup> þu  
miht<sup>17</sup> hatan hapa. ma ðonne man. Anþ þam<sup>18</sup> unƷertæþþegan  
Ʒ ðam<sup>19</sup> hælƷan.<sup>20</sup> þu miht<sup>21</sup> recƷƷan<sup>22</sup> þ hi biþ Ʒimbe Ʒelicra.  
oððe unƷtallum ƷuƷelum. ðonne ƷemetƷæƷtum monnum. Anþ  
þam þe ðu onƷitƷt þ he hƷ<sup>23</sup> on hƷ lichaman lƷrtum. þ he biþ  
anlicorƷ Ʒettum Ʒinum. þe Ʒimle Ʒillnaþ<sup>24</sup> hƷƷan on Ʒulum  
Ʒolum. Ʒ hi nýllaþ aƷƷýlƷan<sup>25</sup> on hlutƷum Ʒætenum.<sup>26</sup> ac  
weah hi Ʒelbum hƷonne beƷƷembe weorþon. ðonne Ʒleaþ he eft  
on þa Ʒolu Ʒ beƷeaƷiaþ wæc on. Ða Ʒe ƷiƷdom þa þƷ Ʒpell  
aƷeht hæfþe. ða onƷan he ƷinƷan Ʒ þƷ cƷæþ.

<sup>u</sup> Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

<sup>1</sup> Cott. Ʒob. <sup>2</sup> Cott. bioð. <sup>3</sup> Cott. wæron. <sup>4</sup> Bod. forcuþepan  
<sup>5</sup> Bod. Ʒ. <sup>6</sup> Cott. Ʒobnes <sup>7</sup> Cott. þon. <sup>8</sup> Cott. Ʒenembaþe. <sup>9</sup> Cott.  
þon. <sup>10</sup> Cott. Ʒoobe. <sup>11</sup> Cott. meahht. <sup>12</sup> þonne, deest in MS. Cott.  
<sup>13</sup> Cott. nalleþ. <sup>14</sup> Bod. ýƷrieneþe. <sup>15</sup> Cott. ma. <sup>16</sup> Cott. þƷýrfe.  
<sup>17</sup> Cott. meahht. <sup>18</sup> Cott. þam. <sup>19</sup> Cott. þam. <sup>20</sup> Cott. Ʒalan.  
<sup>21</sup> Cott. meahht. <sup>22</sup> Cott. recƷan. <sup>23</sup> Cott. hƷð. <sup>24</sup> Cott. Ʒimle  
pillað. <sup>25</sup> Cott. næfpe nallað aƷƷýhan. <sup>26</sup> Cott. Ʒætenum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.<sup>v</sup>

§ I. IL ðe<sup>1</sup> mæg peccan of ealþum leaþum ſpellum ſum  
 ƿiþe anlic ſpell þære ſƿæce þe ƿit nu ýmbe ſƿæcon. Ðit ge-  
 býrebe ƿio on Tioiana ƿerinne ꝥ þær ƿær an cýning þær nama  
 Aulixef. je hæfþe ƿa ðioða unþer þam Kaſene. Ða ðioða  
 ƿæron hatene Iƿaciſe j Retie. j ðær Kaſeneſ nama ƿær Aza-  
 memnon. Ða je Aulixef miþ þam Kaſene to þam ƿerolhte for.  
 Ða hæfþe he ſume hundþeþ ſcira. Ða ƿæron hi ſume ten ƿear  
 on þam ƿerinne. Ða je cýning eft ham ceþþe from þam Kaſene.  
 j hi ꝥ land hæfþon ƿerunnen. Ða næfþe ma ſcira þonne an. ꝥ  
 ƿær ðeah þre iefþre. Ða ƿerþob hine heah ƿeþer j rtorum ſæ.  
 ƿearþ Ða forþƿiþan on an iſlonb ut on<sup>2</sup> ðære ƿenbel ſæ. þær  
 ƿær þær Apollineſ bohtor. Iober ſuna. je Iob ƿær hioþa  
 cýning. j licette ꝥ he ſceolþe bion je hehpta Gob. j ꝥ ðýrge  
 folc him ƿelýrþe. forþamþe he ƿær cýne cýnney. j hi nýrton  
 nænne oþerne Gob on ðære timan. buton hioþa cýningſar hi  
 ƿeorþobon for Gobar. Ða ſceolþe þær Iober fæþer beon eac  
 Gob. þær nama ƿær Saturnur. j hiſ ſƿa ilce eal cýn<sup>3</sup> hi hæfþor  
 for Gob. þa ƿær hioþa an je Apollinur ðe ƿe ær ýmb ſƿæcon  
 ðær Apollineſ bohtor ſceolþe bion ƿýþene. þære nama ƿær  
 Kyrke. ƿio hi fæþon ſceolþe bion ƿiþe ðrýcſæftu. j ƿio  
 ƿunobe on ðam iſlanþe þe je cýning on forþƿiþen ƿearþ ðe ƿe  
 ær ýmbe ſƿæcon. Ðio hæfþe ðær ƿiþe miccle ƿerobe hipe  
 ðegna. j eac oþerra mæþena. Sona ſƿa hio ƿereah ðone for-  
 þƿiþenan cýning þe ƿe ær ýmbſƿæcon. þær nama ƿær Aulixef.  
 Ða ongan hio hine lufan. j hioþa ærþer oþerne ƿiþe unſe-  
 methce. ſƿa ꝥ te he for hipe lufan forlet hiſ ƿice eall. j hiſ  
 cýnþen. j ƿunobe miþ hipe of ðone firt ꝥ hiſ þegnaſ him ne  
 mihton lenz miþ ƿerunian. ac for hioþa earþer lufan j for  
 ðære ƿrace tiþobon hine to forlætanne. Ða ongunnon leaſe  
 men ƿýrcan ſpell. j fæþon ꝥ hio ſceolþe miþ hipe ðrýcſæft.  
 þa men forþreþan. Ð ƿeorþan hi an ƿilþe þeora lic. j riððan  
 flean on þa ƿaccentan j on corþar. Sume hi fæþon ꝥ hio  
 ſceolþe forſceoppa to leon. j ðonne ſeo ſceolþe ſƿrecan.<sup>4</sup>  
 þonne ƿýnþe hio. Sume ſceolþan bion eforar. j ðonne hi  
 ſceolþan hioþa ſar ƿorþan. þonne ƿrýmetoþan hi. Sume  
 ƿurþon to ƿulþan. Ða ðuton. ðonne hi ſƿræcan ſceolþon.

<sup>v</sup> Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.<sup>1</sup> Bod et Cott. þa.<sup>2</sup> Bod. et Cott. uton.<sup>3</sup> Bod. et Cott. ælcma.



## CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people beliered him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purðon to þam ðeorcýnne þe mon hat tigrur. Ða peopð eall ƿe ƿeƿerƿe forþƿerƿe to mirclicum ðeorcýnnum. ælc to sumum ðiore. buton þam cýninge anum. Ælcne mete hi onƿcunebon þe men etap. 7 ƿilnobon ðara þe ðeop etap. Nærþon hi nane anlicneƿe manna ne on lichoman ne on ƿemne. 7 ælc ƿiƿte ðeah hi ƿerit ƿa ƿa he æp ƿiƿte. ƿ ƿerit ƿa ƿiƿe forƿienbe for þam epum þe hi ðrozan. Ðræt þa menn ðe þýrum leaƿungum ƿeleþon. ðeah ƿiƿton þæt hio mið þam ðrýcƿæfte ne mihte ðara manna Mober ƿenban. þeah hio ða lichoman onpenbe. Eala ƿ hit iƿ micel cƿæft ðær Mober for ðone lichoman. Be ƿilcum 7 be ƿilcum þu miht onƿitan ƿ ƿe cƿæft þær lichoman biþ on þam Mobe. 7 ƿ te ælcum men ma ðeruaþ hi Mober unþearƿ. ðær Mober tior eallne þone lichoman to him. 7 þær lichoman mettrumner ne mæg ƿ Mober eallunga to him ƿetion :

§ II.<sup>w</sup> Ða cƿæp ic. Ic eom ƿeþara ƿ ƿ iƿ for. ƿ þu æp ƿæþe. ƿ þær ƿ hit nauht unƿiht ƿære þæt mon ða ýfel-ƿillenban men hete netanu. oððe ƿilþeop.<sup>1</sup> ðeah hi manneƿ onlicneƿe hæbben. Ac ƿiƿ ic hæþe ƿilcne anpealb<sup>2</sup> ƿýlce ƿe ælmihteza Gob hæþ. ðonne ne lete ic no ða ýfelan ðeruan ðam<sup>3</sup> gobum<sup>4</sup> ƿa ƿiƿe ƿa hi nu boþ. Ða cƿæp he. Niƿ hit him no ƿa longe aƿeþ ƿa þe ðýneþ. ac ðu miht onƿitan ƿ him biþ ƿiƿe hƿæðlice ƿerƿeþe<sup>5</sup> hiora onƿorƿneƿe. ƿa ic þe nu ƿihte ƿeczan ƿille. ðeah ic ƿet emtan<sup>6</sup> næbbe for oþeƿe<sup>7</sup> ƿriæce. ðær hi ðone unƿýttan anpealb<sup>8</sup> næþen þe hi ƿenap ƿ hi habbaþ.<sup>9</sup> ðonne næþon hi ƿa micel ƿite ƿa hi habban ƿeulon. Ða ýfelan biþ micel<sup>10</sup> unƿeræliƿan þonne. ðonne<sup>11</sup> hi maƿan ƿurhtion<sup>12</sup> þæt ýfel ƿ hi iƿt. þonne hi þonne bion. þonne hi hit bon ne maƿon. ðeah ði<sup>13</sup> ðýrge men ne ƿelefan.<sup>14</sup> Ðiƿ iƿ ƿiƿe ýfel ƿ mon<sup>15</sup> ýfel ƿille. 7 hi<sup>16</sup> iƿ þeah micel ƿýrge ƿ hit mon mæg ðon.<sup>17</sup> forþæm<sup>18</sup> ƿe ýfela<sup>19</sup> ƿilla biþ toƿtenceb. ƿa þe ƿecel<sup>20</sup> beƿorpan ƿýne. ƿiƿ mon ƿ ƿeorc ƿurhtion<sup>21</sup> ne<sup>22</sup> mæg. Ac ða ýfelan<sup>23</sup> habbaþ hƿalum ðriio unƿeræla.<sup>24</sup> an iƿ ƿ hi ýfel ƿillaþ. oþer ƿ ƿ hi maƿon. þræbbe ƿ hi hit ƿurhtior.<sup>25</sup>

<sup>w</sup> Boet. lib. iv. prosa 4.—Tum ego, Fator, inquam, &c.

<sup>1</sup> Cott. ƿilþeop. <sup>2</sup> Cott. anpealb. <sup>3</sup> Cott. þæm. <sup>4</sup> Cott. goobum.  
<sup>5</sup> Cott. ƿerƿeþe. <sup>6</sup> Cott. æmettan. <sup>7</sup> Cott. oðe. <sup>8</sup> Cott. un-  
 nettan anpealb. <sup>9</sup> Cott. hæbben. <sup>10</sup> Cott. hioð ƿýmle. <sup>11</sup> Bod. þone.  
<sup>12</sup> Cott. maƿon þurhtion. <sup>13</sup> Cott. hiƿ. <sup>14</sup> Cott. ƿelefan. <sup>15</sup> Cott.  
 mon þ. <sup>16</sup> Bod. he. <sup>17</sup> ðon, deest in MS. Cott. <sup>18</sup> Cott. forþæm  
 forþæm. <sup>19</sup> Cott. ýfela. <sup>20</sup> Cott. þær ƿec. <sup>21</sup> Cott. þurhtion. <sup>22</sup> ne,  
 deest in MS. Bod. <sup>23</sup> Cott. ýfelan. <sup>24</sup> Cott. unƿeræla. <sup>25</sup> Cott.  
 þurhtior.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,



that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam ſpelle ðe wit æfter ſpýmaþ. Ða cƿæþ ic. Ðƿæt iſ þ  
 la ðinza. Ða cƿæþ he. Ðit iſ þ þ ða ýſelan<sup>1</sup> biop micle zergælig-  
 nan ðe on ðiſſe populbe<sup>2</sup> habbaþ micelne ſean 7 manigfeald<sup>3</sup>  
 pite<sup>4</sup> for hýra<sup>5</sup> ýſelum.<sup>6</sup> ðonne þa ſien þe nane ſƿæce nabbap.  
 ne nan pite on þiſſe populbe for hioƿa ýſle. Ne ſene ðeah nan  
 mon þ ic for þæm anum ðýllic ſƿeace. ðe ic polbe unſearƿ  
 tælan. 7 zobe hærian. 7 mið ðæſe býrne<sup>7</sup> men ðreacian 7  
 tihtan<sup>8</sup> to zobum ðearum. forþam<sup>9</sup> ege ðæſ piteſ. ac for  
 oppum þingum<sup>10</sup> ic hit ſƿeace<sup>10</sup> zet ſƿiþor. Ða cƿæþ ic. For  
 hƿilcum<sup>11</sup> oppum ðingum polberc<sup>12</sup> ðu þ ſƿrecan.<sup>13</sup> buton for-  
 þam<sup>14</sup> ðe þu nu ſæbert. Ða cƿæþ he. Lemunſc<sup>15</sup> ðu þ wit ær  
 ſƿræcon. þ ƿæſ þ þa zoban<sup>16</sup> hæſben<sup>17</sup> ſýmle anſealb<sup>18</sup> 7 ze-  
 rælþa. 7 þa ýſelan<sup>19</sup> næſben næſſe nauſen. Ða cƿæþ ic. Ðæt  
 ic zeman. Ða cƿæþ he. Ðƿæt ſenſc ðu nu. zif þu zergihc  
 hƿýlcne ſiþe ungeræligne mon. 7 onzihtc ðeah hƿæt hƿegu<sup>20</sup>  
 zober<sup>21</sup> on hum. hƿæþen he ſe ſƿa ungerælig ſƿa ſe þe nan ƿiht  
 zober<sup>22</sup> næſþ. Ða cƿæþ ic. Se me þýncþ zergæligza. ðe hƿæt  
 hƿegu<sup>23</sup> hæſþ. Ða cƿæþ he. Ac hu þýncþ ðe þonne be þam<sup>24</sup> þe  
 nan ƿiht zober<sup>25</sup> næſþ. zif he hæſþ<sup>26</sup> ſumne eacan ýſeleſ. ſe þu  
 ƿiht ſeczan þonne zet<sup>27</sup> ſe ungeræligza ðonne ſe oþer. for þæſ  
 ýſeleſ<sup>28</sup> eacan. Ða cƿæþ ic. Ði ne ſceolbe me ſƿa ðincan.<sup>29</sup>  
 Ða cƿæþ he. Telo þonne þ ðe ſƿa þýncþ.<sup>30</sup> onzihtc ðonne mið  
 inneſearþan<sup>31</sup> Moþe þ þa ýſelan<sup>32</sup> habbaþ ſumle<sup>33</sup> hƿæt hƿegu<sup>34</sup>  
 zober on zemonz hioƿa ýſel. þ iſ hioƿa pite þ mon mæg ſiðe  
 eaðe zeneccan mið ƿihte hum to zobe.<sup>35</sup> Ac þa þe hum biþ un-  
 ƿitnobe eall hioƿa ýſel on ðiſſe populbe. habbaþ ſum ýſel  
 heſigne 7 ſƿacenðlicne þonne æniþ<sup>36</sup> pite ſe on þiſſe populbe.  
 þ iſ þ hum biþ ungeritnobe<sup>37</sup> hioƿa ýſel on þiſſe populbe.<sup>38</sup> þ  
 iſ þ ſƿeotolofte tacn<sup>39</sup> þæſ mæſtan ýſeleſ on þiſſe populbe.<sup>40</sup>

<sup>1</sup> Cott. ýſlan. <sup>2</sup> Cott. peopulbe. <sup>3</sup> Cott. pizu. <sup>4</sup> Cott. hioƿa.  
<sup>5</sup> ýſelum, deest in MS. Cott. <sup>6</sup> Cott. býrne. <sup>7</sup> Cott. þreacian 7  
 týhtan. <sup>8</sup> Cott. forþam. <sup>9</sup> Cott. þingum. <sup>10</sup> Cott. ſƿræc. <sup>11</sup> Cott.  
 hƿýlcum. <sup>12</sup> Cott. polber. <sup>13</sup> Cott. ſƿræcan. <sup>14</sup> Cott. forþam.  
<sup>15</sup> Cott. zemanſc. <sup>16</sup> Cott. zoban. <sup>17</sup> Cott. hæſben. <sup>18</sup> Cott.  
 anſalb. <sup>19</sup> Cott. ýſlan. <sup>20</sup> Cott. hƿegu. <sup>21</sup> Cott. zobber. <sup>22</sup> Cott.  
 zobber. <sup>23</sup> Cott. hƿegu. <sup>24</sup> Cott. þam. <sup>25</sup> Cott. zobber. <sup>26</sup> Bod.  
 næſþ. <sup>27</sup> Cott. zet. <sup>28</sup> Cott. ýſleſ. <sup>29</sup> Cott. þýncan. <sup>30</sup> Ða  
 cƿæþ he. Telo þonne þ þe ſƿa þýncþ, deest in MS. Cott. <sup>31</sup> Cott. in-  
 neſearþe. <sup>32</sup> Cott. ýſlan. <sup>33</sup> Cott. ſýmle. <sup>34</sup> Cott. hƿegu. <sup>35</sup> Cott.  
 zobbe. <sup>36</sup> Bod. ani. <sup>37</sup> Cott. ungeritnob. <sup>38</sup> Cott. peopulbe. <sup>39</sup> Cott.  
 tacen. <sup>40</sup> Cott. peopulbe.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something of *good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

7 þær rýrtan<sup>1</sup> ebleaner æfter ðitte populbe. Ða cræð ic. Ne<sup>2</sup> mæx ic ðær ofracan. Ða cræþ he. Forþæm rint ungerælignan þa ýfelan. forþæm him biþ buton gerýrhtum forþifen hiopa ýfel ðonne þa rien þe him biþ hiopa ýfel zeleanob be heopa<sup>3</sup> gerýrhtum. forþæm hit is riht þ̅ mon ýfelize þa ýfelan.<sup>4</sup> 7 hit is roh<sup>5</sup> þ̅ hi mon læte unritnobe. Ða cræþ ic. Þra ofræcþ þær. Ða cræþ he. Ne mæx nan man ofracan þ̅ hit ne rie eall goð<sup>6</sup> þ̅ te riht biþ.<sup>7</sup> 7 eall ýfel þ̅ te roh biþ. Ða cræþ ic. Ic eom riþe geþnefeþ mid ðitte rraæce. 7 runderize<sup>8</sup> forþr<sup>9</sup> rra rihtwýr bema ænige unrihte gifc wille forþifan. Ða cræþ he. Be hræm<sup>10</sup> cfeft þu þ̅. Ða cræþ ic. Forþanr<sup>11</sup> þu ær cræbe þ̅ he unriht býðe. þ̅ he lete unrýt-nod<sup>12</sup> þa ýfelan. Ða cræþ he. Ðæt is hir reorþreife. þ̅ he rra gifol<sup>13</sup> is. 7 rra rumeþlice gifð. þ̅ is micel gifu<sup>14</sup> þ̅ he geþit<sup>15</sup> oððæt ða ýfelan<sup>15</sup> onxitar hýra<sup>16</sup> ýfel 7 gecýrrap<sup>17</sup> to goðe.<sup>18</sup> Ða cræþ ic. Nu ic onxite þ̅ hit nis ece gifu þ̅ he gifþ þam<sup>19</sup> ýrlum. ac is hwæt hrægu<sup>20</sup> elbung<sup>21</sup> 7 anbís þær hehtan beman. Forþam<sup>22</sup> anbibe 7 forþam<sup>23</sup> gehýlbe me rincþ þ̅ he rie þe riþori forþeren. 7 þeah me licap ðis rpell genog pell. 7 þýncþ me genog zelc<sup>24</sup> þæm þe ðu ær ræbert :

§ IV.<sup>5</sup> Ac ic ðe halrize<sup>25</sup> zet<sup>26</sup> þ̅ ðu me rege<sup>27</sup> hræpen ðu penie þ̅ þa ýfelan<sup>28</sup> habban ænig rite æfter ðitte populbe.<sup>29</sup> oððe þa goban<sup>30</sup> ænig eblean heopa<sup>31</sup> gober.<sup>32</sup> Ða cræþ he. Þu ne ræbe ic ðe ær þ̅ þa goban<sup>33</sup> habbaþ eblean hiopa<sup>34</sup> gober.<sup>35</sup> ægþer ze heþ. ze on ecneþre. 7 ða ýfelan<sup>36</sup> eac habbaþ eblean heopa<sup>37</sup> ýfeler.<sup>38</sup> ægþer ze heþ. ze eft on ecneþre. Ac ic wille bælan ða ýfelan<sup>39</sup> ðam ýfelum<sup>40</sup> nu on tpa.<sup>41</sup> forþamþe<sup>42</sup> oþer bæþ þara ýfelena<sup>43</sup> hæfð ece rite. forþam hi nanne milbheort-nerre ne geeapnobon. oþer bæþ rceal beon gecleærnob.<sup>44</sup> anb ða

<sup>3</sup> Doet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

<sup>1</sup> Cott. rýrtan. <sup>2</sup> Ne, deest in MS. Bod. <sup>3</sup> Cott. hiopa. <sup>4</sup> Cott. hýge þa ýlan. <sup>5</sup> Cott. roh. <sup>6</sup> Cott. goð. <sup>7</sup> bið, deest in MS. Cott. <sup>8</sup> Cott. runderie. <sup>9</sup> Cott. forþr. <sup>10</sup> Cott. hræm. <sup>11</sup> cfeft þu þ̅. Ða cræð ic forþam, desunt in MS. Cott. <sup>12</sup> Cott. unritnob. <sup>13</sup> Cott. gifol. <sup>14</sup> Cott. giro. <sup>15</sup> Cott. ýrlan. <sup>16</sup> Cott. hiopa. <sup>17</sup> Cott. gecierpað. <sup>18</sup> Cott. goðe. <sup>19</sup> Cott. þæm. <sup>20</sup> Cott. hpic hrægu. <sup>21</sup> Cott. elbung. <sup>22</sup> Cott. forþæm. <sup>23</sup> Cott. forþæm. <sup>24</sup> Cott. gegongelic. <sup>25</sup> Cott. healyge. <sup>26</sup> Cott. giet. <sup>27</sup> Cott. rege. <sup>28</sup> Cott. ýrlan. <sup>29</sup> Cott. reopulbe. <sup>30</sup> Cott. goban, deest in MS. Cott. <sup>31</sup> Cott. hiopa. <sup>32</sup> Cott. goober. <sup>33</sup> Cott. gooban. <sup>34</sup> Cott. heopa. <sup>35</sup> Cott. goober. <sup>36</sup> Cott. ýrlan. <sup>37</sup> Cott. hiopa. <sup>38</sup> Cott. ýfeler. <sup>39</sup> Cott. ýrlan. <sup>40</sup> þam ýfelum, desunt in MS. Cott. <sup>41</sup> Cott. tpa. <sup>42</sup> Cott. forþam þe. <sup>43</sup> Cott. ýfelena. <sup>44</sup> Cott. gecleærnob.



after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereb on þam<sup>1</sup> heofonlicon fýne. gpa hep biþ gýlfor.<sup>2</sup> for-  
þam<sup>3</sup> he hæfþ gume geearnunga gumeþ mibheoptneffe for-  
þam<sup>4</sup> he mot cuman æfter þam<sup>5</sup> earforum to eorne afe. Eac  
ic þe mihte peccan mape.<sup>6</sup> æþer ge be þam<sup>7</sup> goðum.<sup>8</sup> ge be  
þam<sup>9</sup> ylum. gif<sup>10</sup> ic nu sæmtan<sup>11</sup> hæfþe. Ac ic onbræde þ  
ic forlete<sup>12</sup> þ þit ær æfter arþýnebon.<sup>13</sup> þ þær þ þit forþon  
gepeccan þ þu ongeate þ þa ylpan nærþon<sup>14</sup> nænne anpealb.<sup>15</sup>  
ne nænne peorþfuce. ne on ðirje forþube.<sup>16</sup> ne on þære to-  
pearþan. forþæm þe þuhte ær þ eallra ðinga fýrnerc þ þu  
penberc<sup>17</sup> þ hi hæfþon<sup>18</sup> to micelne. 7 þ ealne peþ<sup>19</sup> forþoberc<sup>20</sup>  
þ hi ealne peþ<sup>21</sup> nærþon on wite. 7 ic þe sæbe ealne<sup>22</sup> peþ þ hi  
næfne ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wac  
ðeah þ þu wite forþan þ hi gpa langne<sup>23</sup> fýrht habbaþ leaþ<sup>24</sup> ýfel  
to bonne. 7 ic þe sæbe ealne peþ þ þe fýrht biþ gwiþe lytle hwile.  
and ic ðe fecge get.<sup>25</sup> gpa gpa he lengra biþ. gpa hi bioþ unge-  
fælignan. þ him wære ealra mæst unfealþ þ<sup>26</sup> þ þe fýrht wære  
oþ þomeþ bæþ. And ic ðe sæbe eac þ þa wæron ungefælignan  
ðe him unrihtlice hiora ýfel forþoben wære. þonne þa wæren  
þe him<sup>27</sup> hiora<sup>28</sup> ýfel rihtlice ongegnen wære. get<sup>29</sup> hit ge-  
býrþ þ ðe wincþ þ þa onforþan biþ<sup>30</sup> gefælignan<sup>31</sup> ðonne<sup>32</sup> þa  
geþitnoþan :

§ V. Ða cwæþ ic. Ne ðincþ me næfne nanriht gpa forþlic  
gpa me wincþ ðin<sup>33</sup> gpell þæm tumum<sup>34</sup> þe ic þa gehere. Ac gif  
ic me wenbe to ðirje forþer þome. þonne niþ hit no þ an þ he  
nyllap þirje ðinne pace geþeþan. ac hi hit nellap<sup>35</sup> forþum ge-  
hþan.<sup>36</sup> Ða cwæþ he. Niþ þ nan wincþ. Ðwæt þu wæst þ þa  
men þe habbaþ unhale eagan. ne mazon ful eape locian ongean  
þa runnan ðonne hio beorhtort<sup>37</sup> fcmþ. ne forþum on fýne.<sup>38</sup>  
ne on nan riht beorhtort<sup>39</sup> hi ne lýrt locian. gif þe æppel leþ

\* Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. forþfor. <sup>3</sup> Cott. forþæm. <sup>4</sup> Cott. for-  
þæm. <sup>5</sup> Cott. þæm. <sup>6</sup> Cott. meahthe mape peccan. <sup>7</sup> Cott. þæm.  
<sup>8</sup> Cott. goðum. <sup>9</sup> Cott. þæm. <sup>10</sup> Cott. þæp. <sup>11</sup> Cott. sæmtan.  
<sup>12</sup> Cott. forþæte. <sup>13</sup> Cott. rþýnebon. <sup>14</sup> Cott. nærþen. <sup>15</sup> Cott.  
anpealb. <sup>16</sup> Cott. peorþube. <sup>17</sup> Cott. penberc. <sup>18</sup> Cott. hæþen.  
<sup>19</sup> Cott. eall neþ. <sup>20</sup> Cott. forþober. <sup>21</sup> Cott. eall neþ. <sup>22</sup> Cott.  
eallne. <sup>23</sup> Cott. longne. <sup>24</sup> Cott. leaþe. <sup>25</sup> Cott. get. <sup>26</sup> þ, deest  
in MS. Cott. <sup>27</sup> þe him, desunt in MS. Cott. <sup>28</sup> Cott. heopa. <sup>29</sup> Cott.  
get. <sup>30</sup> Cott. bioþ. <sup>31</sup> Bod. et Cott. ungefælignan. <sup>32</sup> Cott. þonne  
þonne. <sup>33</sup> Cott. þincað þine. <sup>34</sup> Cott. tumum. <sup>35</sup> Cott. nyllaþ.  
<sup>36</sup> Cott. gehæþan. <sup>37</sup> Cott. beorþort. <sup>38</sup> Cott. ofþp. <sup>39</sup> Cott.  
beorþer.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

biþ. ƿa biop<sup>1</sup> þa ƿynnafullan Ōob ablenð mið hioƿa<sup>2</sup> ƿſelan<sup>3</sup> ƿillan. ꝥ hi ne maƿon ƿerion ꝥ leoht<sup>4</sup> ƿæpe beoƿhtan ƿoƿſært-  
neſſe. ꝥ iſ ſe hehƿta ƿiſdom. Ac him biþ ƿa ƿæm ƿuðlum. 7  
ƿæm biopum. þe maƿon<sup>5</sup> bet locian on niht ðonne on bæƿ. ſe  
bæƿ blent 7 ðioſtƿaþ hioƿa eazan. 7 ðæpe nihte ƿioſtƿio hi  
onlihtaþ. Foſþý penaþ ða ablenban Ōob. ꝥ ꝥ ſe ſio mæſte ƿe-  
ſeþ ꝥ men ſeo aleſeb ƿſel to ðonne. 7 ſio bæb him moce bion  
unƿitaob. foſþæm hi ne<sup>6</sup> lýt ƿſiuan æfter ælcne ƿſæce ƿa  
lange oð he ꝥ ƿýht ƿiton. ac ƿenbaþ on hioƿa unƿihta<sup>7</sup> ƿillan  
7 ƿſýnagaþ æfter ƿæm. Ðý ic nat hu nýta<sup>8</sup> þu me tæht to  
ƿæm ðýregum monnum. ðe næſpe æfter me ne ƿſýnuaþ. Ic  
ne ƿſiece næſpe to ƿæm. Ac ic ƿſiece to ðe. foſþæm ðu  
teohhært ꝥ ðu ƿſýnige æfter me. 7 ƿſiþor ƿſinceſt on þam  
ƿſoſe ðonne hi bon. Ne ſeccc ic hƿæt hi ðeman. Ic læte nū  
to ðinum bome ma ƿonne to hioƿa. foſþam hi ealle lociaþ mið  
bam<sup>9</sup> eazum on þaſ eoſþlican ðing. 7 hi hum liciaþ eallunga.  
æƿeþi ƿe on þæſ Ōober eazum. ƿe on þæſ lichoman. Ac ðu  
ana hƿilum beſcýlſt mið oþpe eazan on þa heoſenlican ƿing.  
mið oþpe<sup>10</sup> þu locaſt nu ƿet on þaſ eoſþlican. foſþæm penaþ  
þa ðýſgan ꝥ ælc mon ſie blinð ƿa hi ſint. 7 ꝥ nan mon ne  
mæge ſeon<sup>11</sup> ꝥ hi ƿerion ne maƿon. Ðæt ðýſg iſ anliccoſt þe  
ſum cild ſie full hal 7 full ælcæpegebornen. 7 ƿa fullice ðionbe  
on eallum cýſtum 7 cſæſtum. þa hƿile þe hit on cnihtaþe  
biop.<sup>12</sup> 7 ƿa foſþ eallne ðonne ƿioƿop hæb. oþ þe he ƿýſþ ælcen  
cſæſter meþeme. 7 ðonne lýtle æſ hi mðſenþeþe ƿeoſpe<sup>13</sup>  
bæm<sup>14</sup> eazum blinð. 7 eac þæſ Ōober eazan ƿeoſþan ƿa ab-  
lenbe ꝥ he<sup>15</sup> nanyuht ne ƿemune þæſ ðe he æſpe æſ ƿeſeah  
oððe ƿehenbe. 7 þene þeah ꝥ he ſie ælcen ðingef ƿa meþeme  
ƿa he æſpe meþemaſt<sup>16</sup> ƿæpe. 7 þenþ ꝥ ælcum men ſie ƿa ƿſi  
him ſi. 7 ælcum men<sup>17</sup> þýnce<sup>18</sup> ƿa ƿa hum þinþ. þeah þe<sup>19</sup> he  
ðonne ƿa ðýſg ſie ꝥ he þæſ þene. hƿæþeþe þe ðonne ƿillon<sup>20</sup>  
ealle þenan ðæſ þe he þenþ. ic þene þeah ꝥ þe nýllen.<sup>21</sup> Ac  
ƿolbe ƿitan hu þe þuhte be þam<sup>22</sup> monnum ðe ƿit æſ cſæbon

<sup>1</sup> Cott. beoð. <sup>2</sup> Cott. heopa. <sup>3</sup> Cott. ƿſlan. <sup>4</sup> Cott. leoht. <sup>5</sup> Bod.  
þa mað. <sup>6</sup> Bod. et Cott. hune. <sup>7</sup> Cott. unnettan. <sup>8</sup> Cott. nýt.  
<sup>9</sup> Cott. bæm. <sup>10</sup> mið oðpe, deſunt in MS. Cott. <sup>11</sup> Cott. ƿerion.  
<sup>12</sup> Cott. brð. <sup>13</sup> ƿeoſpe, deſt in MS. Bod. <sup>14</sup> Bod. bam. <sup>15</sup> Cott.  
hie. <sup>16</sup> Cott. meþomſt. <sup>17</sup> ſie ƿa ƿa him ſi. 7 ælcum men, deſunt  
in MS. Cott. <sup>18</sup> Cott. þince. <sup>19</sup> þeah þe, deſunt in MS. Cott. <sup>20</sup> Cott.  
pillen. <sup>21</sup> Bod. nýllað. <sup>22</sup> Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before



said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

\* § VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know it very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hine mon læbe to þam<sup>1</sup> læce. þ̅ he hīr tilge. ꝥa  
ah se þe<sup>2</sup> þ̅ ŷfel beþ. þ̅ hine mon læbe to þam<sup>3</sup> ꝥicum þ̅ mon  
þæŷ mæge ŷuþan 7 bæŷnan hīr unþearf. Ne cpeþe ic na þ̅ þ̅  
ŷfel ŷe þ̅ mon helpe þæŷ unŷcylbigan<sup>4</sup> 7 him foŷepingie. Ac ic  
cpeþe þ̅ hit iŷ betre<sup>5</sup> þ̅ mon ƿnege þone ŷcylbigan.<sup>6</sup> 7 ic ŷecge  
þ̅ iŷo foŷepŷnæc ne b̅yge<sup>7</sup> nauþer ne þam<sup>8</sup> ŷcylbigan.<sup>9</sup> ne þam<sup>10</sup>  
þe him foŷe þingaf. 7iŷ hi þæŷ ƿilmaþ þ̅ him hioŷa<sup>11</sup> ŷfel un-  
ƿnecan ŷe be þæŷ 7ylteŷ anbeŷne. Ac ic ƿaŷ 7iŷ þa ŷcylbigan<sup>12</sup>  
æniŷne ŷpeaŷcan ƿiŷbomeŷ hæŷbon<sup>13</sup> 7 be ænŷum bæle on-  
7itan.<sup>14</sup> þ̅ hi mihtan<sup>15</sup> hioŷa ŷcylba þuþh<sup>16</sup> ƿite<sup>17</sup> 7ebetan. þe  
him heŷ on ƿoþulbe<sup>18</sup> on become. ðonne nolbon hi na cpeþan  
þ̅ hit ƿæpe ƿite. ac ƿolbon cpeþan þ̅ hit ƿæpe hioŷa<sup>19</sup> clæn-  
7unŷ. 7 heoŷa betŷunŷ. 7 nolbon nænne þingere ŷecan.<sup>20</sup> ac  
hūŷlice hi ƿolbon lætan ða ƿican hie tucian æfteŷ hioŷa-  
aŷum ƿillan. foŷþæm ne ŷcyle nan ƿiŷ man nænne mannan  
hatian. ne hataf nan mon þone 7oban. buton ŷe ealpa<sup>21</sup> b̅yge-  
7oŷta.<sup>22</sup> ne þ̅ niŷ nan ŷiht þ̅ mon þone ŷfelan hatige. ac hit iŷ  
ŷihtpe þæt him mon milbige.<sup>23</sup> þ̅ iŷ þonne hioŷa milbunŷ. þ̅  
mon ƿnece hioŷa unþearf be hioŷa 7eŷŷphtum.<sup>24</sup> Ne ŷceal<sup>25</sup>  
nan mon ŷocne monnan<sup>26</sup> 7eŷaŷobne<sup>27</sup> ŷŷencan. ac hine mon  
ŷeolbe<sup>28</sup> læŷan to ðam<sup>29</sup> læce þ̅ he hīr tilge. Ða ŷe ƿiŷbom  
þa ðiŷ ŷpell aŷeaht hæŷbe. ða onŷan he eft ŷunŷan 7 þuŷ  
cƿæþ.

## CAPUT XXXIX.º

§ I. FORÐƿI ðnefe 7e eoŷŷu Mōb miþ unŷihtne ŷounge  
ꝥa ꝥa ŷŷa ŷoŷ ŷinbe þa ŷæ .hneŷaf. oððe ŷoŷ hŷŷ æŷŷite 7e  
eoŷeŷne ŷŷnbe þ̅ hio nan 7eŷealb nah. oððe hŷi ne maŷon 7e  
7ebibān 7eŷŷnbeliceŷ beaðeŷ. nu he eoŷ ælce ðæŷ 7oŷeŷŷiŷeŷ  
onet. ƿŷi ne maŷon 7e 7eŷion þ̅ he ŷŷŷnaþ ælce ðæŷ æfteŷi  
ŷuŷlum. 7 æfteŷ ðioŷum. 7 æfteŷ monnum. 7 ne ŷoŷlæt nan

º Bost. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

<sup>1</sup> Cott. þæm.

<sup>2</sup> þe, deest in MS. Cott.

<sup>3</sup> Cott. þæm.

<sup>4</sup> Cott.

unŷcylbigan.

<sup>5</sup> Cott. betreþe.

<sup>6</sup> Cott. ŷcylbigan.

<sup>7</sup> Bod. b̅yŷŷe.

<sup>8</sup> Cott. þæm.

<sup>9</sup> Cott. ŷcylbigan.

<sup>10</sup> Cott. þæm.

<sup>11</sup> Cott. hioŷa.

<sup>12</sup> Cott. ŷcylbigan.

<sup>13</sup> Cott. hæŷben.

<sup>14</sup> Cott. ongeaten.

<sup>15</sup> Cott.

meahten.

<sup>16</sup> Cott. þuþg.

<sup>17</sup> Cott. þ̅ ƿite.

<sup>18</sup> Cott. ƿeolulbe.

<sup>19</sup> Cott.

heoŷa.

<sup>20</sup> Cott. ŷeŷecan.

<sup>21</sup> Cott. ealpa.

<sup>22</sup> Cott. b̅yŷŷoŷta.

<sup>23</sup> Cott.

milbige.

<sup>24</sup> Cott. unŷŷphtum.

<sup>25</sup> Cott. ŷcyl.

<sup>26</sup> Bod. monna.

<sup>27</sup> Cott. 7eŷaŷobne.

<sup>28</sup> Cott. ŷcel.

<sup>29</sup> Cott. þæm.



lead him to the physician, that he may cure him ; so has he who does evil, that some one should lead him to the magistrates. that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him ; but I say that it is better that we should accuse the guilty ; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment ; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked ; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled ; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said :

## CHAPTER XXXIX.

§ I. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea ? Or wherefore upbraid ye your fortune, that she has no power ? Or why cannot ye wait for natural death, when he every day hastens towards you ? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he ƿærehþ ꝥ ꝥ he æfter ƿrýneþ. Ʊala ƿa ꝥ ƿa unƷe-  
 ƷælƷan menn ne maƷon Ʒebíðon hƿonne he him to cume. ac  
 ƿorƷceotaþ hine ƿoran. Ʒƿa Ʒƿa ƿíþe beor ƿílnaþ oþer to a-  
 ƿellenne. Ac hit næpe no manna ƿýht ꝥ hƿora ænig oþerne  
 ƿíðe. Ac ꝥ ƿæpe ƿýht. ꝥ hƿora ælc Ʒulbe oþrum eblean ælceƷ  
 ƿeorceƷ æfter hƿ Ʒeƿýrhtum. ꝥ iƷ ꝥ mon lufobe þone Ʒoban.  
 Ʒƿa Ʒƿa ƿíht iƷ ꝥ mon ðo. 7 mílþrige þam ýfelum. Ʒƿa ƿe ær  
 cƿæðon. lufie þone man. 7 hatige hƿ unþeapaƷ. ceorfe him of  
 Ʒƿa he Ʒƿarot mæg:

§ II.<sup>4</sup> Ða he ƿa þƿ l eoþ aƷungen hæfþe ƿa ƷeƿpeoƷoðe<sup>1</sup> he  
 ane hƿile. Ða cƿæþ ic. Nu ic onƷite openlice ꝥ ƿio ƿoþe Ʒe-  
 Ʒælþ Ʒent on Ʒobra monna Ʒe eapnunga. 7 ƿio unƷælþ Ʒent  
 on ýfelra monna Ʒe eapnunga. Ac ic reƷƷe Ʒet ꝥ me ne  
 þíneþ nauht lýtel Ʒoð<sup>2</sup> þíƷer anbƿeapþan lífe ƷeƷælþa. ne eað  
 nauht lýtel ýfel hƿ unƷeƷælþa. ƿorþæm ic næfne ne ƷeƷeah ne  
 Ʒehýþe nænne þíne mon þe ma ƿolbe bion ƿrecca. 7 eapm. 7  
 ælþioþig.<sup>3</sup> 7 ƿorþeþen. ðonne ƿeliƷ. 7 ƿeorþ. 7 ƿice. 7 ƿoræmæpe  
 on hƿ aƷnum eapþe. ƿorþæm hu reƷƷaþ<sup>4</sup> ꝥ hi mægen<sup>5</sup> þý<sup>6</sup> ep  
 hƿora ƿíƷome fulƷan 7 hine Ʒehæalþan. Ʒif hƿora anƿealb biþ  
 fullice oþer ꝥ folc þe him unþer biþ. 7 eac on<sup>7</sup> rumum bæle  
 oþer þa ðe him on neapeƷte biþ ymbutan.<sup>8</sup> ƿorþam<sup>9</sup> ꝥ hi  
 mægen<sup>10</sup> henan ða ýflan. anb Ʒƿrþƿan<sup>11</sup> þa Ʒoban.<sup>12</sup> ƿorþæm Ʒe  
 Ʒoð<sup>13</sup> biþ ƿímlæ aƿýrþe. æƷþer Ʒe on þƿ anbƿeapþan lífe. Ʒe  
 on ðam<sup>14</sup> toƿeapþan. 7 Ʒe ýfela. þe mon hƿ ýfle<sup>15</sup> ƷeƷcýpan ne  
 mæg. biþ ƿímlæ ƿíter ƿýrþe. Ʒe on þíƷe ƿorþlbe. Ʒe on þæpe  
 toƿeapþan. Ac ic ƿunþrige ƿíþe ƿíþlice ƿor hƿ hit Ʒƿa ƿent  
 Ʒƿa hit nu oft ðeþ. ꝥ iƷ ꝥ mýrlice ƿíta<sup>16</sup> 7 manýƷealb<sup>17</sup>  
 eapfoþa<sup>18</sup> cumaþ to ðam<sup>19</sup> Ʒobum Ʒƿa hi to þam<sup>20</sup> ýfelum  
 Ʒeolbon. 7 ða Ʒoð<sup>21</sup> þe Ʒeolbon bion eblean Ʒobum monnum  
 Ʒobra ƿeorca. cumaþ to ýflum monnum. ƿorþæm ic ƿolbe  
 ƿítan nu æt þe hu þe lícobe ꝥ Ʒeƿƿícle. Ic hƿ ƿunþrobe micle  
 þý læƷ. Ʒif ic ƿíƷte<sup>22</sup> ꝥ hit ƿeaf Ʒebýnebe buton Froþer ƿíllan 7  
 buton hƿ ƷeƿtneƷƷe. Ac Ʒe ælmihtiga<sup>23</sup> Froþ hæfþ Ʒeeseþ

<sup>1</sup> Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

<sup>2</sup> Cott. ƷeƿƿuƷobe. <sup>3</sup> Cott. Ʒoðb. <sup>4</sup> Cott. ælþioþig. <sup>5</sup> Cott. mægað. <sup>6</sup> Cott.  
 hu mægen, deunt in MS. Bod. <sup>7</sup> Cott. þe. <sup>8</sup> Cott. be. <sup>9</sup> Cott.  
 broð ymbutan. <sup>10</sup> Cott. ƿorþæm. <sup>11</sup> Cott. mægen. <sup>12</sup> Cott. Ʒƿrþƿan.  
<sup>13</sup> Cott. Ʒoðban. <sup>14</sup> Cott. Ʒoðba. <sup>15</sup> Cott. þæm. <sup>16</sup> Bod. ýfel. <sup>17</sup> Cott.  
 mýrlice ƿíta. <sup>18</sup> Cott. manýƷealb. <sup>19</sup> Cott. eapfoþu. <sup>20</sup> Cott.  
 þæm. <sup>21</sup> Cott. þæm. <sup>22</sup> Cott. Ʒoðb. <sup>23</sup> Cott. ƿíƷte. <sup>24</sup> Cott.  
 ælmihtiga.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine farunga mið ðittum þingum. forþæm he  
 hƿilum ſeƿ þa geſeƿa þæm goðum.<sup>1</sup> 7 þæm ƿſum unſeƿa.  
 ſƿa hit riht ƿære ꝥ he ſumle<sup>2</sup> byðe. hƿilum he eft geƿaraþ ꝥ þa  
 goðan<sup>3</sup> habbaþ unſeƿa 7 ungelump on mænegum þingum. 7 þa  
 ƿſelan habbaþ geſeƿa. 7 him gelumpp<sup>4</sup> oft æfter hƿora ægnum  
 pillan. þý ic ne mæg nan oþer geþencan. buton hit ƿear ſƿa ge-  
 byrge. buton ðu me zet þý geſceablicor oþer geſcece. Ða  
 anbrƿarode he ƿimbe long 7 cƿæþ. Niſ hit nan funþor ðeah  
 hƿa ƿene ꝥ ſƿýlceſ hƿæt<sup>5</sup> unmynðlinga gebýrge.<sup>6</sup> þonne he ne  
 can<sup>7</sup> onſitan 7 geſceccan for hƿi Loð ſƿýlc<sup>8</sup> geƿaraþ. Ac ðu ne  
 ſcalt no tƿeogan<sup>9</sup> ꝥ ſƿa goð<sup>10</sup> ſceoppenþ 7 ƿealbenþ<sup>11</sup> eallra ge-  
 ſcearta rihtlice ſceop<sup>12</sup> eall ꝥ he ſceop.<sup>13</sup> 7 nýhte ðamþ 7  
 ƿealt<sup>14</sup> eallre. ƿeah þu nýte for hƿi<sup>15</sup> he ſƿa 7 ſƿa ðo :

§ III.<sup>o</sup> Ða he þa hƿi ſƿall aſeht<sup>16</sup> hæfðe. þa ongan he ſingan  
 7 cƿæþ. Ðra unlæſeþra ne funþraþ þær roðereſ ſeƿelþeſ 7  
 hƿi ſƿiſtneſſe. hu he ælce ðæg uton ƿimbrýrþ ealne ðigne  
 miððaneapð. oððe hƿa ne funþraþ ꝥ te ſume tunzlu habbaþ  
 ſcýrtran hƿýrft ðonne ſume habban. ſƿa ſƿa tunzlu habbaþ  
 þe ƿe hatar ƿæneſ ðiſla. for þý hi habbaþ ſƿa ſceortne ƿimbr-  
 ƿýrft. forþi hi ſint ſƿa neah ðam norþenþe þæne eaxe. ðe eall  
 þeſ roðor on hƿeppð. oððe hƿa ne ƿaraþ þæſ. buton ða ane þe  
 hit ƿiton. ꝥ ſume tunzlu habbaþ lenznan ƿimbrýrft. þonne  
 ſume habban. 7 þa lenzertne þe ƿimþ þa eaxe miððeapð.  
 hƿeapraþ. ſƿa nu Boetieſ ðeþ. 7 ſaturnuſ ſe ſceorpa. ne cýmþ  
 þæſ ær ƿimþ þƿuttiz ƿintpa þæſ he ær þæſ. Oððe hƿa ne  
 funþraþ ðæg ꝥ ſume ſceorpan geƿitaþ unþeþ þa ſæ. ſƿa ſƿa  
 ſume men ƿenaþ ꝥ ſio ſunne ðo ðonne hio to ſetle zæþ. Ac  
 hio ne biþ ðeah þý neap þæne ſæ þe hio biþ on miðne ðæg.  
 Ðra ne ƿaraþ ðæg ðonne ſe fulla mona ƿýrþ ofeortogen mið  
 þioſtrum. oððe eft ꝥ þa ſceorpan ſcnaþ beforan þam monan.  
 7 ne ſcnaþ beforan þæne ſunnan. ðieſ hi funþraþ 7 manieſ  
 þýlliceſ. 7 ne funþraþ na ꝥ te men 7 ealle cƿuca ƿuhta habbaþ  
 ſingalne 7 unnýtne anðan betƿuh him. Oððe hƿi ne funþraþ  
 hi þæſ ꝥ hit hƿilum funþraþ. hƿilum na ne onginþ. oððe eft ge-  
 ƿinner ſæ. 7 ƿinða. 7 ƿpa. 7 lanþeſ. oððe hƿi ꝥ iſ ƿeoriþe 7 eft.

<sup>o</sup> Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

<sup>1</sup> Cott. goobum.

<sup>2</sup> Cott. ſýmle.

<sup>3</sup> Cott. gooban.

<sup>4</sup> Cott. lmpð.

<sup>5</sup> Cott. gehƿæt.

<sup>6</sup> Cott. geþeſege.

<sup>7</sup> Cott. con.

<sup>8</sup> Cott. for hƿý.

<sup>9</sup> ſýmle Loð.

<sup>10</sup> Cott. on tƿeogan.

<sup>11</sup> Cott. goob.

<sup>12</sup> Cott. ƿalbenþ.

<sup>13</sup> Cott. geſceop.

<sup>14</sup> Cott. ƿelt.

<sup>15</sup> Cott. hƿy.

<sup>16</sup> Cott. aſeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty-winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þæne runna geuman to his agnum gecýnbe weorþe. Ac þæt ungetæddige folc punðraþ þær þe hit fealort gefiþ. Ðeah hit læste punðon rie. 7 penaf þæt þæt ne<sup>1</sup> rie ealb gefceart. ac rie weaf geforþben nifane. Ac ða þe fupet georne weorþaþ 7 onginnaþ þonne leornian. gif him Godes abrit of þam Mobe þæt byrig þæt hit ær mið oferfupen þær. Ðonne ne punðraþ hi no feala þær þe hi nu punðraþ :-

§ IV.<sup>2</sup> Ða ge furbom þa þis leof aſungen hæfe. Ða gefuðe he anelycle hpile. Ða cwæp ic. Spa hit is fpa ðu gefyt.<sup>3</sup> Ac ic folbe zet þæt þu me hwæt hwegu<sup>4</sup> openlicor gefeahte<sup>5</sup> be þæne fuman þe min Motes fuport gefnefes hæfþ. þæt is þæt ic ðe ær ymb acrafe. forþam hit wæs fumble<sup>6</sup> zet þin gefuna þæt ðu folbert ælcum Mobe biglu ðing tæcan 7 fealceþe :-<sup>7</sup> Ða ongan he fmeafcian 7 cwæp to me. Ðu fpenyt<sup>8</sup> me on ða mæftan fprece 7 on ða eapfoftan to gefeccenne. þa mace fohton ealle upftan 7 fpre fuplice ymbfupcon. 7 uneafe ænig com to enbe þæne fprece. forþam<sup>9</sup> hit is weaf þæne fprece 7 ðæne afcunze.<sup>10</sup> þæt te fumble<sup>11</sup> þonne ðær an tpeo ofaðon biþ. þonne biþ ðær unfum aftýreb. fpa fpa mon on ealb fpellum gefþ<sup>12</sup> þæt an næfre wefe ðe hæfe nigan<sup>13</sup> hearbu. 7 fumble.<sup>14</sup> gif mon anpa hwilc offoh.<sup>15</sup> þonne weoxon þær fofon of þam<sup>16</sup> anum hearfe. Ða gefýneþ<sup>17</sup> hit wæt wæs com ge fofemæra Efculur to. ge wæs lober fumu. þa ne mihte he gefencan hu he hi mið ænige cwæfte ofefcuman fceolbe. wæs he hi bewæg mið fuba utan. 7 fofberneþ<sup>18</sup> Ða mið fýne. Spa is ðisse fprece þe ðu me æfter afcirt.<sup>19</sup> uneafe hýne cýmþ ænig mon of. gif he æfirt on cýmþ.<sup>20</sup> ne cýmþ he næfre to openum enbe. buton he hæbbe fpa fceapf anbzet<sup>21</sup> fpa þæt fýr. forþam ge ðe ymb þæt afcian file. he fceal æfirt fitan hwæt rie fo anfealbe fofefceapung Godes. 7 hwæt fýrn rie. 7 hwæt weaf gefbyrge. 7 hwæt rie gobcunþ anbzet. 7 gobcunþ fofetiohhung. anb hwæt monna fneobom rie. Nu ðu miht onftan. hu hefz 7 hu gefeapfe<sup>22</sup> þis is eall to gefeccanne. Ac ic fceal weaf

<sup>2</sup> Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

<sup>1</sup> ne, deest in MS. Bod. et Cott.      <sup>3</sup> Cott. fægzt.      <sup>5</sup> Cott. hwegu.  
<sup>4</sup> Bod. gefehtezt.      <sup>6</sup> Cott. fýmle.      <sup>8</sup> Cott. fealceþe.      <sup>7</sup> Cott. fpenyt.  
<sup>9</sup> Cott. fofþam.      <sup>10</sup> Cott. afcunze.      <sup>11</sup> Cott. fýmle.      <sup>12</sup> Cott. fægð.  
<sup>13</sup> Cott. nigon.      <sup>14</sup> Cott. fýmle.      <sup>15</sup> Cott. hwilc ofafloz.      <sup>16</sup> Cott. þam.  
<sup>17</sup> Cott. gefeþeþe.      <sup>18</sup> Cott. fofberneþe.      <sup>19</sup> Cott. acraft.  
<sup>20</sup> Cott. cemð.      <sup>21</sup> Cott. anbzet.      <sup>22</sup> Cott. eapfofe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hwæt hƿega<sup>1</sup> hƿ onƿinnan þa to tæcanne. forþam<sup>2</sup> ic habbe on-  
giten ꝥ hit iſ ƿiþe micel læcebom ðinre forðe. ƿi þu þiſer  
auht ongiſt. ðeah hit me lang to læſenne iſe. forþæm hit iſ  
neah þære tibe ðe ic ƿetiohhob hæfde on oðer ƿeopſ to fonne.  
ƿ ƿet næbbe ðiſ ƿebon. ƿ me ðince eac ꝥ þu ſaƿiƿe hwæt  
hƿegununƿer<sup>3</sup> anb þe ƿincen to ælenƿe þaſ langan ƿpell. ƿſelce  
ðe nu lƿſte leopa.<sup>4</sup> ic ƿat eac ꝥ ðe heopa<sup>5</sup> lƿſt. Ac ðu ſcealt  
þeah ƿeſolian ſume hwile. ic ne mæg hit nu ƿa hnaþe aſungan.  
ne æmtan<sup>6</sup> nabbe. forþæm hit iſ ƿiþe long ƿpell. Ða cƿæþ ic.  
Do ƿræþer þu ƿille :.<sup>7</sup>

§ V.<sup>8</sup> Ða onƿon he ƿræcan. ƿiþe feorpan ƿmbuton. ƿſelce  
he na þa ƿræce ne mænbe. ƿ tiohhobe hit þeah ƿiþerƿearþer  
ƿ cƿæþ. Calle<sup>9</sup> ƿerceafta. ƿerepenlice anb unƿerepenlice.<sup>10</sup> ƿtillu  
ƿ unƿtillu<sup>11</sup> onfoþ æt þæm ƿtillan.<sup>12</sup> ƿ æt þam ƿerſtæþſƿiƿan. ƿ<sup>13</sup>  
æt þam<sup>14</sup> anfealbā Lobe. enbeþſſneſſe. ƿ anþſlitan. ƿ ƿe-  
metƿunƿe. ƿ forþæm hit ƿa ƿerſceapen ƿæſ. forþæm he ƿat  
þſ<sup>15</sup> he ƿerſceop eall ꝥ he ƿerſceop. niſ him nan ƿuht<sup>16</sup> unniſt  
þæſ ðe he ƿerſceop. Se Lob ƿunaþ ſumle<sup>17</sup> on þære hean ceaftſe  
hiſ anfealbneſſe ƿ bileſiſneſſe. ðonan he bæþ manega ƿ miſt-  
lice<sup>18</sup> ƿemetƿunga eallum hiſ ƿerſceaftum. anb þonan<sup>19</sup> he ƿelt  
eallpa. Ac ꝥ. ꝥ tæpe hatap Lober ƿoreþonc ƿ hiſ ƿoreſceaƿunƿ.  
ꝥ biþ. Ða hwile þe hit ƿæſ miþ him biþ. on hiſ Mobe. ærþam<sup>20</sup>  
þe hit ƿernemeþ ƿeopþe. Ða hwile þe hit ƿeþoht biþ. Ac ſiððan  
hit ſullſſnemeþ biþ. ðonne hatap þe hit ƿſſb. Be þſ mæg æle-  
mon ƿitan ꝥ hi<sup>21</sup> ſint æƿþer ƿe tƿegen naman. ƿe tƿa ðiſ.<sup>22</sup>  
ƿoreþonc ƿ ƿſſb. Se ƿoreþonc iſ ſio ƿobcunbe ƿerſceapſneſ.  
ſio iſ ƿæſt on þam hean ſceoppeneþ<sup>23</sup> þe eall ƿorepat hu hit  
ƿereorþan ſceal ær ær hit ƿereopþe. Ac ꝥ ꝥ þe ƿſſb hatap. ꝥ  
biþ Lober ƿeopþe þe he ælce bæſ ƿſſb. æƿþer ƿe þæſ þe þe ƿe-  
ſceop. ƿe þæſ þe iſ unƿerepenlic biþ. Ac ſe ƿobcunbe ƿoreþonc.  
heaþeſap ealle ƿerceafta ꝥ hi ne moton toſlupan of heopa  
enbeþſſneſſe.<sup>24</sup> Sio ƿſſb ðonne bæþ eallum ƿerſceaftum an-  
þſlitan. ƿ ſcota. ƿ tiba. ƿ ƿemetƿunga. Ac ſio ƿſſb cſmp of

<sup>8</sup> Boet. lib. iv. proſa 5.—Tum velut ab alio orſa principio, &c.

<sup>1</sup> Cott. hƿugu. <sup>2</sup> Cott. forþæm. <sup>3</sup> Cott. hƿugununƿer. <sup>4</sup> Cott.

hoba. <sup>5</sup> Cott. hoba. <sup>6</sup> Cott. æmtan. <sup>7</sup> Cott. polbe. <sup>8</sup> Cott.

ealla. <sup>9</sup> Cott. ƿerepenlice anb unƿerepenlice. <sup>10</sup> Bod. ƿille ƿ unƿille.

<sup>11</sup> Bod. unƿtillan. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. hƿſ. <sup>14</sup> Cott. miſt.

<sup>15</sup> Cott. ſſmle. <sup>16</sup> Cott. miſleca. <sup>17</sup> Cott. þonan. <sup>18</sup> Cott. ærþæm.

<sup>19</sup> Bod. et Cott. hit. <sup>20</sup> Cott. þincg. <sup>21</sup> Cott. ſceppeneþ. <sup>22</sup> Bod.

ƿſſneſſe.



teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam<sup>1</sup> ȝeritte ȝ of þam<sup>1</sup> forþeponce þæs ælmihtigan<sup>2</sup> Grobes. ȝe  
 ȝýncþ æfter þæs unafecgenðlicum forþeponce þonne<sup>3</sup> ȝa hƿæt  
 ȝa he<sup>4</sup> ƿile :

§ VI.<sup>1</sup> Ða ȝa ælc cƿæftega þencþ ȝ mearcas þæs ƿeopc on  
 þæs Grobes ær ær he it ȝýnce. ȝ ȝýncþ ȝiððan eall. þioȝ ƿanð-  
 ȝuende ȝýncþ þe ȝe ȝýncþ hatas. fæstþ æfter þæs forþeponce. ȝ  
 æfter þæs ȝeƿeahte. ȝa ȝa he tohhaþ þæt hit ȝe. þeah hit ȝ  
 manȝfealdlic ðince. ȝum ȝob.<sup>5</sup> ȝum ȝfel. hit ȝ þeah him anfealb  
 ȝob.<sup>6</sup> forþam<sup>6</sup> he hit eall to ȝobum enbe þȝungþ.<sup>7</sup> ȝ for ȝobe<sup>8</sup>  
 ðeþ eall þæt þæt he ðeþ. Siþþan þe hit hatas ȝýncþ, ȝiððan hit ȝe-  
 ȝopht biþ. ær hit þæs Grobes<sup>9</sup> forþeponc ȝ þæs fortohhung. Ða  
 ȝýncþ he ðonne ȝýncþ. oððe þurh ða ȝoban<sup>10</sup> englas. oððe þurh  
 monna ȝapla. oððe þurh oþerȝa ȝerceafta lif. oððe þurh heo-  
 fenes tungl. oþþe þurh ðara ȝuccena<sup>11</sup> mȝlice lotȝencas.  
 hƿilum þurh an ȝara. hƿilum þurh eall ða. Ac þæt ȝ ȝ openlice  
 cup. þæt ȝio ȝobcunbe ȝio teohhung ȝ anfealb ȝ unapenðenlic.<sup>12</sup>  
 ȝ þelt ælces þȝȝer enbeȝȝlice. and eall þȝȝ ȝehƿap. Sume<sup>13</sup>  
 þȝȝ þonne on ðiȝe ȝopulbe<sup>14</sup> ȝint unberȝies þæs ȝýncbe. ȝume  
 hȝe nane<sup>15</sup> ȝuht unberȝiebe<sup>16</sup> ne ȝint. ac ȝio ȝýncþ. ȝ eall þa  
 ðȝȝ þe hȝe unberȝies ȝint. ȝint unberȝies þam<sup>17</sup> ȝobcunðan  
 forþeponce. be þam<sup>17</sup> ic þe mæȝ ȝum biȝeall fecȝan. þæt ðu miht<sup>18</sup>  
 ðȝ ȝreotolon onȝitan hȝȝlice men biop unberȝies þæs ȝýncbe.  
 hȝȝlice<sup>19</sup> ne biop. Eall<sup>20</sup> ðioȝ unȝille ȝerceaft ȝ þeoȝ<sup>21</sup> hƿear-  
 ȝende hƿearȝas<sup>22</sup> on ðam<sup>23</sup> ȝtallan Grobe. ȝ on þam ȝeræððe-  
 ȝan. ȝ on þam<sup>23</sup> anfealban. ȝ he þelt eallȝa ȝerceafta ȝa ȝa  
 he æt ȝuman ȝetahhoð hæfðe ȝ ȝet hæfþ :

§ VII.<sup>1</sup> Ða ȝa on ȝæneȝ eaxe hƿearȝas<sup>24</sup> þa hƿeol. ȝ ȝio eaz  
 ȝent ȝille. ȝ biȝþ þeah eallne<sup>25</sup> ðone ȝæn. and þelt ealles þæs  
 ȝænelbes.<sup>26</sup> þæt hƿeol hƿerþ. ȝmbutan.<sup>27</sup> ȝ ȝio naȝa<sup>28</sup> neht ðæs  
 eaxe. ȝio ȝærþ micle ȝærthcor ȝ onȝoȝliccor ðonne þa ȝelȝan<sup>29</sup>  
 ðon. ȝelce ȝio eaz ȝe þæt heht ȝob. þe þe nemnas Grob. ȝ

<sup>1</sup> Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

<sup>2</sup> Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

<sup>3</sup> Cott. þæm.

<sup>4</sup> Cott. ælmehtigan.

<sup>5</sup> þonne, deest in MS. Cott.

<sup>6</sup> Cott. hƿa. <sup>7</sup> Cott. ȝob. <sup>8</sup> Cott. forþam. <sup>9</sup> Cott. þȝengð. <sup>10</sup> Cott.

ȝobe. <sup>11</sup> Cott. Grobes. <sup>12</sup> Cott. ȝoban. <sup>13</sup> Bod. ȝuccena lot.

<sup>14</sup> Cott. unapenðlic. <sup>15</sup> Cott. Sumu. <sup>16</sup> Cott. ȝeopulbe. <sup>17</sup> Cott.

nan. <sup>18</sup> Cott. unberȝies. <sup>19</sup> Cott. þam. <sup>20</sup> Cott. meht. <sup>21</sup> hȝȝlice,

deest in MS. Bod. <sup>22</sup> Bod. eal. <sup>23</sup> Cott. þioȝ. <sup>24</sup> Bod. hƿearȝas.

<sup>25</sup> Cott. þæm. <sup>26</sup> Cott. hƿearȝas. <sup>27</sup> Cott. ælne. <sup>28</sup> Cott. ȝænelbes.

<sup>29</sup> Cott. ȝmbutan. <sup>30</sup> Cott. naȝa. <sup>31</sup> Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fallies do—so the axle-tree may be the highest good which we call God, and

ða seleſtan men ſapan neht Gobe. ꝥa ꝥa ƿio naƿu ſeþ neht<sup>1</sup>  
 þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥacan. ƿoþþamþe<sup>2</sup> ælceſ  
 ꝥacan biþ oþe enbe ſæſt on þæne nafe. oþe on ðæne ſelge.  
 ꝥa biþ þam<sup>3</sup> miðleſtan monnum. oþne hƿile he ſmeaþ on hƿ  
 Gobe ýmb þƿ eorþlice liſ.<sup>4</sup> oþne hƿile ýmb þ̅ ƿobcunþlice.  
 ꝥelce<sup>5</sup> he locie mið oþne eagan to heoƿonum. mið oþne to  
 eorþan. ꝥa ꝥa þa<sup>6</sup> ꝥacan ƿicap<sup>7</sup> oþe enbe on þæne ſelge.  
 oþe on þæne nafe. miðbeapd ƿe ꝥaca<sup>8</sup> bið æƿðrum emn  
 neah. þeah oþe enbe bio ſæſt on þæne nafe. oþe on þæne  
 ſelge. ꝥa bioþ ða miðmeſtan<sup>9</sup> men on miðþan þam ꝥacan. ƿ  
 þa beƿan<sup>10</sup> neap þæne nafe. ƿ þa mæſtan<sup>11</sup> neap þam<sup>12</sup> ſelgum.  
 bioþ þeah ſæſte. on þæne nafe.<sup>13</sup> ƿ ƿe naƿa on þæne eaxe.  
 Ðæc ða ſelga ðeah hanƿiþ<sup>14</sup> on ðam ꝥacan. þeah hi eallunga  
 ƿealuƿgen on þæne eorþan. ꝥa bioþ þa mæſtan men on þam  
 miðmeſtum. ƿ þa miðmeſtan<sup>15</sup> on þam beſtan. ƿ ða beſtan  
 on Gobe. Ðeah þa mæſtan ealle hiopa luſe penþen to ðƿge  
 ƿoþulþe. hi ne maƿon þæp onƿunian. ne to nauhte ne ƿeoþþaþ.  
 ƿiþ hi be nanum bæle ne bioþ ƿeſæſtnobe to Gobe. ƿon ma ƿe  
 þæp hƿeohle<sup>16</sup> ſelga maƿon bio on<sup>17</sup> þam ſænelþe.<sup>18</sup> ƿiþ hi ne  
 bioþ ſæſte on þam<sup>19</sup> ꝥacum.<sup>20</sup> ƿ ða ꝥacan on ðæne eaxe. Ða  
 ſelga<sup>21</sup> bioþ ſƿiþeſt þæne eaxe. ƿonþæm hi ſapað unƿenýþe-  
 licort.<sup>22</sup> ƿio naƿu ſæþ neht ðæne eaxe. ƿoþþý hio ſæþ ƿe-  
 runþfullicort.<sup>23</sup> ꝥa bioþ ða ſeleſtan men. ꝥa hi hiopa luſe neap  
 Gobe læcap. and ƿiþoþ þa eorþlican ðing ƿoþeoþ.<sup>24</sup> ꝥa hi bioþ  
 onƿoþgan.<sup>25</sup> ƿ læp neccap. hi ƿio ƿƿiþ þanþƿge. oððe hƿæt  
 hio<sup>26</sup> þƿenƿe. ꝥa ꝥa ƿio naƿu bið ſimle<sup>27</sup> ꝥa ƿeunþ. hnæppen  
 ða ſelga on þ̅ ðe hi hnæppen. ƿ ðeah biþ ƿio naƿu hƿæt hƿuƿu  
 toþæleb ƿrom þæne eaxe. Be þý ðu miht<sup>28</sup> onƿitan þ̅ ƿe<sup>29</sup> ƿeþ  
 biþ micle lenƿ ƿeunþ þe læp biþ toþæleb ƿrom þæne eaxe. ꝥa  
 bioþ ða men eallra onƿoþƿoſte<sup>30</sup> æƿþe ƿe ðiſeþ andþeoþþan  
 liſeþ eapfoþa.<sup>31</sup> ƿe ðæp toþeoþþan. þa ðe ſæſte bioþ on Gobe.  
 ac ꝥa hi ƿiþoþ<sup>32</sup> bioþ aƿýnþnobe<sup>33</sup> ƿam Gobe. ꝥa hi ƿiþoþ<sup>34</sup>

<sup>1</sup> Cott. neahſt.    <sup>2</sup> Cott. ƿoþþamþe.    <sup>3</sup> Cott. þæm.    <sup>4</sup> hƿ, deest in MS Cott.    <sup>5</sup> Cott. ƿelce.    <sup>6</sup> Bod. þaƿ.    <sup>7</sup> Cott. ƿicapð.    <sup>8</sup> Bod. miðbeapþne ꝥaca.    <sup>9</sup> Bod. mæſtan.    <sup>10</sup> Bod. bepan.    <sup>11</sup> Bod. et Cott. mæſtan.    <sup>12</sup> Cott. þæm.    <sup>13</sup> Cott. næpe    <sup>14</sup> Cott. hongiað.    <sup>15</sup> Cott. mæſteſtan.    <sup>16</sup> Cott. hƿeoſe.    <sup>17</sup> on, deest in MS Bod.    <sup>18</sup> Cott. þæm ſænelþe.    <sup>19</sup> Cott. þæm.    <sup>20</sup> Bod. ꝥacanum.    <sup>21</sup> Cott. ſelgea.    <sup>22</sup> Cott. unƿenþelicort.    <sup>23</sup> Cott. ƿeunþlicort.    <sup>24</sup> and ƿiþoþ þa eorþlican þing ƿoþeoð, deest in MS. Cott.    <sup>25</sup> Cott. onƿoþgan.    <sup>26</sup> Cott. hi.    <sup>27</sup> Cott. ſimle.    <sup>28</sup> Cott. meahſt.    <sup>29</sup> Cott. þe.    <sup>30</sup> Cott. onƿoþſeſte.    <sup>31</sup> Cott. eapfoþe.    <sup>32</sup> Cott. ƿiþoþ.    <sup>33</sup> Cott. aƿýnþneþe.    <sup>34</sup> Cott. ƿiþoþ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop gebreþe 7 Ʒerpancte. æƷþer Ʒe on Mobe Ʒe on lichoman.<sup>k</sup>  
 Ðrýlc iŷ þæt Ʒ þe rýnb hataþ. . . .

§ VIII.<sup>k</sup> . . . Be þam<sup>1</sup> Ʒobcunban forþonce rýŷlce iŷ  
 rmeaung 7 iŷ Ʒerŷeaþrner iŷ to metanne riþ þone Ʒeaŷopitan<sup>2</sup>  
 anb rýelce Ʒ þ heol biþ to metanne riþ ða eaze. forþæm iŷ eaz  
 pelt ealler þær pæneŷ. rpa þeŷ Ʒe Ʒobcunba forþonc. he rýrþe<sup>3</sup>  
 ðone riobor 7 ða tunŷlu. 7 ða eorþan Ʒeþeŷ rýlle. 7 ƷemetƷaþ  
 þa Ʒeoreþ Ʒerŷeaŷta. Ʒ iŷ pæteþ. 7 eorþe. 7 rýr. 7 lýrt. ða he  
 þpaŷaþ 7 ƷepliteƷaþ.<sup>4</sup> hplum eŷt unþliteƷaþ 7 on oppum hiþe  
 ƷebrenƷþ 7 eŷt Ʒeeþmwaþ. 7 týþneþ<sup>5</sup> ælc tubor. anb hit<sup>6</sup> eŷt  
 Ʒehýrt 7 Ʒehelt. ðonne hit forþealb biþ. anb forþearob. 7 eŷt  
 Ʒeeorþ 7 Ʒeeþmwaþ þonne þonne he rýle<sup>7</sup> Sume uppitan<sup>8</sup> þeah  
 reƷƷaþ Ʒ iŷ rýnb realb<sup>9</sup> æƷþer Ʒe Ʒerŷelþa Ʒe unƷerŷelþa ælceŷ  
 monneŷ. Ic ðonne reƷƷe. rpa rpa ealle Eŷrýtene men reƷƷaþ. Ʒ  
 iŷ Ʒobcunbe forŷetiohhung hiŷ realb. næŷ iŷ rýnb. 7 ic pæt Ʒ<sup>10</sup>  
 hio þemp eal þing riþe rihte. ðeah unƷerŷeaþrum monnum<sup>11</sup>  
 rpa ne riuce. Ði penap Ʒ ðara ælc riŷ Eob. ðe hioŷa rýllan  
 rýlƷæþ. Niŷ hit nan riunbor. forþæm hi biop ablenþe riob  
 ðam<sup>12</sup> riortum hioŷa<sup>13</sup> rýlþa. Ac Ʒe Ʒobcunba forþonc hit  
 unbepŷtent eall riþe rihte.<sup>14</sup> ðeah uŷ riuce. for unum býrge.  
 Ʒ it on riob riŷe. forþam<sup>15</sup> þe ne cunnon Ʒ riht unbepŷ-  
 rtanban. Ðe þemp ðeah eall riþe rihte. ðeah uŷ hplum rpa ne  
 ðince.

§ IX.<sup>1</sup> Ealle men riŷýrwaþ<sup>18</sup> æŷteþ þam hehrtan Ʒobe.<sup>19</sup> Ʒe  
 Ʒobe<sup>16</sup> Ʒe ýŷale. Ac forþý ne maƷon ða<sup>17</sup> ýŷelan cuman to<sup>18</sup>  
 þam<sup>19</sup> hean hpoŷe eallra Ʒoba.<sup>20</sup> forþam<sup>21</sup> hi ne riŷýrwaþ on  
 riht æŷteþ. Ic pæt<sup>22</sup> ðeah ðu cpeþe<sup>23</sup> nu hponne to me. Ðrýlc  
 unŷýht mæƷ biou<sup>24</sup> mape ðonne he<sup>25</sup> Ʒeþarige Ʒ hit Ʒeŷýrþe.<sup>26</sup>  
 rpa hit hplum Ʒeŷýrþ. Ʒ þæm Ʒobum<sup>27</sup> beƷýmp anŷealb ýŷel on  
 þirre riouþbe.<sup>28</sup> 7 þam ýŷlum anŷealb Ʒob. 7 oppe<sup>29</sup> hple æƷþer  
 ƷemenƷeb. æƷþer Ʒe þæm Ʒobum.<sup>30</sup> Ʒe þæm ýŷlum. Ac ic þe.

<sup>k</sup> Boet. lib. iv. prosa 6 — Igitur uti est ad intellectum, &c.

<sup>1</sup> Boet. lib. iv. prosa 6. — Nihil est enim quod mali causa, &c.

<sup>2</sup> Cott. þæm.

<sup>3</sup> Bod. Ʒeaŷepitan. Cott. Ʒeaŷopitan 7 rýŷlce þar

lænan þing biot to metanne riþ þa ecan 7 rýŷlce Ʒ heol. Cott.

arŷeþeð. Cott. Ʒeðþærað 7 pliteƷað. Cott. tabneð. Bod. et

Cott. hi. he rýle, deŷunt in MS. Cott. Cott. uðmotan. Cott.

polb. Cott. men. Cott. þæm Cott. heora. Cott.

rihte. Cott. forþæm Cott. riŷiað. Cott. Ʒoob. Cott. þ.

<sup>18</sup> Cott. þæm. <sup>19</sup> Cott. Ʒooba. Cott. forþæm. Cott. nat.

<sup>20</sup> Cott. cpeþe. Cott. beon. Cott. Ʒe. Cott. Ʒeþeorþe.

<sup>21</sup> Cott. Ʒoobum. Cott. riouþbe. Cott. oðþe. Cott. Ʒoobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arçize hræþer þu pene þ ænig mon rie gpa anbgetfull<sup>1</sup> þ he mæge ongitan ælcne mon on riht hpele he rie. þ he nauþer ne rie ne betera ne wýra ðonne he hir pene. Ic pat ðeah þ he ne mazon. Ac weorþaþ riþe oft on þon ge riþo. ðe rume men recgaþ þ rie mehe wýrþe. rume men recgaþ þ he rie wýrþe wýrþe. Deah hwa mæge ongitan hræst oþer ðo. he ne mæg witan hræst he ðençþ. Deah he mæge rume hir willan ongitan. þonne ne mæg he eallne. Ic þe mæg eac peccan sum biþpell be þæm þ þu miht ðý geuolop ongitan. ðeah hit ungerceabwýe men ongitan ne mægen. þ iþ for þm ge goða læce selle ðam halum men seþne ðenç 7 geþne. 7 oþrum halum biteþne 7 geþanþne. 7 hwlum eft þæm unhalum. sumum hwne. sumum geþanþne. sumum geþne. sumum biteþne. Ic pat þ ælc para þe ðone cræft ne can. wile þær punþrian for hwý hi gpa ðon. Ac Liþ ne punþriaþ ða læcaþ nauht. forþæm hi witon þ þa oþre nýton. forþæm hi cunnon ælceþ hwa meþtrumneþe ongitan 7 tocnapan.<sup>2</sup> 7 eac ða cræftaþ þe þær wý geolon. Wæt iþ gpa hælo. bute wileþneþ. oððe hræst iþ hwa untrýmneþ. bute unþearaþ. Wpa iþ þonne betera læce þære gyle. þonne he<sup>3</sup> ðe hi geþeop. þ iþ Gob. he awaþ þa goban.<sup>4</sup> 7 witaþ ða wýlan. he pat hræst ælc wýrþe biþ. niþ hit nan punþor. forþæm he of þæm hean hwaþ hit eall geþhþ. anb þonan mýcaþ anb metgaþ ælcum be hir geþwýhtum.

§ X.<sup>m</sup> Wæt þe ðonne hataþ wýrþ. ðonne ge geþceabwýra Gob.<sup>5</sup> ðe ælceþ monneþ ðearþe pat. hræst wýrþ oððe geþaraþ þær ðe þe ne penaþ.<sup>6</sup> Anþ get<sup>7</sup> ic þe mæg rume biþne gearum worðum geþgan be þam<sup>8</sup> bæle þe riþ menmýce geþceabwýneþ mæg ongitan ða gobcunþneþe. þ iþ ðonne þ þe ongitap hwlum<sup>9</sup> mon<sup>10</sup> on oþre wýran. on oþre hwa Gob ongit.<sup>11</sup> Wpulum þe tohhiap þ he rie þe beþta.<sup>12</sup> 7 þonne pat Gob þ hit gpa ne biþ. Wonne hræm hræst cýmþ oððe goþe<sup>13</sup> oððe wýleþ mane þonne þe wýrþ þ he wýrþe rie. ne biþ riþ untrýmneþ no on Gobe. ac riþ ungleaþneþ biþ on ðe wýlum. þ ðu hit ne canþ on riht geþnapan. Oft geþýneþ weah þ te men ongitap man on þa ilcan wýran. ðe hwa Gob ongit. Oft hit geþýneþ þ te manige men biþ gpa ungetrume.<sup>14</sup> æþer ge on Gobe ge on lichoman. þ

<sup>m</sup> Boet. lib. iv. prosa 6.—Hinc jam sit illud fatalis ordinis, &c.

<sup>1</sup> Cott. anbgetfull. <sup>2</sup> Cott. oncnapan. <sup>3</sup> Cott. ge. <sup>4</sup> Cott. þæm goðan. <sup>5</sup> Cott. nað. <sup>6</sup> Cott. gýt. <sup>7</sup> Cott. þæm. <sup>8</sup> Cott. hwlum. <sup>9</sup> mon, deest in MS. Cott. <sup>10</sup> Cott. anbýt. <sup>11</sup> Cott. betra. <sup>12</sup> Cott. goðer. <sup>13</sup> Cott. untrume.



thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒob<sup>1</sup> ðon. ne nan Ʒŕel nýllap unnebiƷe. Ʒ  
 bioþ eac Ʒpa unþýlbiƷe<sup>2</sup> þ̅ hi ne maƷon nan eaƷroþa<sup>3</sup> Ʒeþýlbelice  
 aberan. Ʒoþþæm hit Ʒebýneþ oƷt þ̅ Lob nýle<sup>4</sup> Ʒoþ hiƷ miþhe-  
 oƷtneŕre nan unaberenbliþe<sup>5</sup> bƷoc him anŕettan. ðý læƷ hi  
 Ʒoþlætan<sup>6</sup> hiopa unƷeaþfulneŕre.<sup>7</sup> Ʒ peoþþan<sup>8</sup> þýŕŕan. ƷiƷ hi  
 aƷtýneþe<sup>9</sup> bioþ Ʒ ƷeƷpenceþ.<sup>10</sup> Sume men bioþ<sup>11</sup> ælceƷ cƷæƷteƷ  
 full cƷæƷtƷe anb full halƷe ƷeƷaƷ Ʒ nihtƷiƷe. ðonne þincþ þ̅  
 Lobe unriht þ̅ he Ʒŕelce<sup>12</sup> Ʒpence. Ʒe Ʒuþþum þone<sup>13</sup> beaþ. þe  
 eallum monnum Ʒecýnþe iƷ<sup>14</sup> to þolienne.<sup>15</sup> he him Ʒeþeþ  
 ƷeƷŕan ðonne oþrum monnum. Ʒpa Ʒpa Ʒio Ʒum<sup>16</sup> þiƷ man<sup>17</sup>  
 cƷæþ. þ̅ Ʒe Ʒobcunþa anpealb ƷeƷŕiþobe hiƷ bioþlingaƷ<sup>18</sup> unþeþ  
 hi<sup>19</sup> þiþeƷa Ʒceabe.<sup>20</sup> Ʒ hi Ʒcúlþe Ʒpa Ʒeoþnlice. Ʒpa Ʒpa<sup>21</sup> man  
 beþ ðone æþl<sup>22</sup> on hiƷ eaƷan. Manegre tilƷaþ<sup>23</sup> Lobe to cƷe-  
 manne to ðon Ʒeoþne þ̅ hi þillniap. hiopa anum þillum. mani-  
 fealb eaƷroþe<sup>24</sup> to þƷoþianne. Ʒoþþam þe hi þillniap maƷan aƷe.  
 Ʒ maƷan hliƷan. Ʒ maƷan peoþþƷiƷe miþ Lobe to habbanne.  
 þonne þa habbaþ<sup>25</sup> þe ƷoƷtoþ libbaþ :

§ XI.<sup>a</sup> OƷt eac becynd̅ Ʒe anpealb<sup>26</sup> ðiŕre poþulþe to Ʒriþe  
 Ʒobum<sup>27</sup> monnum. Ʒoþþæm Ʒe anpealb<sup>28</sup> þaƷa Ʒŕlana<sup>29</sup> peoþiþe  
 toþoþpen. Sumum monnum Lob rellþ<sup>30</sup> æƷþeþ Ʒe Ʒob<sup>31</sup> Ʒe  
 Ʒŕel ƷemenƷeþ. Ʒoþþæm hi æƷþneþ eaƷniap. Sume he þeþeufap  
 hiopa þelan Ʒriþe hƷaþe. þæƷ ðe hi æpeƷt ƷeƷælƷe peoþþaþ. þý  
 læƷ hi Ʒoþ longum ƷeƷælþum hi to up ahæbþen. Ʒ ðonan on  
 oƷeƷmettum peoþþen. Sume he<sup>32</sup> læt þŕeap̅an miþ heaƷþum.  
 bƷoce. þæt hi leoþniƷen ðone cƷæƷt Ʒeþýlþe<sup>33</sup> on ðam<sup>34</sup> lanƷan  
 ƷeƷŕince. Sume him onþŕæþaþ eaƷroþu Ʒiþoþ þonne hý þýŕŕen.  
 ðeah hi hi eaþe abneogan mæƷen. Sume hi ƷebýcƷaþ peoþþlicne  
 hliƷan ðiŕteƷ anþeapþan liƷeƷ miþ hiopa ægnum beaþe. Ʒoþþem  
 hi ƷeƷaþ þ̅ hi næbþen nan oþeƷ Ʒioh ðæƷ hliƷan<sup>35</sup> þýŕiþe bucon

<sup>a</sup> Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonia, &c.

<sup>1</sup> Cott. Ʒob. <sup>2</sup> Cott. ungeþýlbiƷe. <sup>3</sup> Cott. eaƷroþu. <sup>4</sup> Cott. nýlle. <sup>5</sup> Bod. nanum aberenbliþ. <sup>6</sup> Cott. Ʒoþlætan. <sup>7</sup> Cott. unƷeþfulneŕre. <sup>8</sup> Cott. peoþþen. <sup>9</sup> Cott. aƷteþeþe. <sup>10</sup> Cott. ƷeƷpence. <sup>11</sup> Cott. beoþ. <sup>12</sup> Cott. Ʒŕýlce. <sup>13</sup> Bod. þonne. <sup>14</sup> Cott. iƷ Ʒecýnþe. <sup>15</sup> Cott. þolianne. <sup>16</sup> Ʒum, deest in MS. Cott. <sup>17</sup> Cott. mon. <sup>18</sup> Cott. ƷeƷŕiþobe hyþeoþlingaƷ. <sup>19</sup> hiƷ, deest in MS. Cott. <sup>20</sup> Cott. þŕeate. <sup>21</sup> Ʒpa, deest in MS. Cott. <sup>22</sup> Cott. æþel. <sup>23</sup> Cott. Manegre tilƷaþ. <sup>24</sup> Cott. eaƷroþu. <sup>25</sup> Cott. hæbþen. <sup>26</sup> Cott. anpealb. <sup>27</sup> Cott. Ʒobum. <sup>28</sup> Cott. anpealb. <sup>29</sup> Cott. Ʒŕelana. <sup>30</sup> Cott. rellþ. <sup>31</sup> Cott. Ʒob. <sup>32</sup> hi to up ahæbþen Ʒ ðonan on oƷeƷmettum peoþþen. Sume he, deest in MS. Bod. <sup>33</sup> Cott. Ʒeþýlbelice. <sup>34</sup> Cott. þæm. <sup>35</sup> Bod. habþen nan oþeƷŕiþe þæƷ hliƷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa agnum fære. Sume men wæron ȝo unoferspreðlice. ȝra  
 ꝥ hi nan ne mihte<sup>1</sup> mið nanum wite oferspreðan. Ða biwrodon  
 hiopa sefter ȝengum ꝥ hi næren mið wicum oferspreðe. ou  
 ðæm wæs ȝweotol ꝥ hi for heopa ȝobum weorcum hæfdon ðone  
 cneæht ꝥ hi<sup>2</sup> mon ne mihte oferspreðon.<sup>3</sup> Ac þa ȝfelaw<sup>4</sup> for  
 hiopa ȝflum weorcum wæron ȝewitnobe oferspreðe.<sup>5</sup> forþæm ꝥ  
 ða witu ȝeftwrodon<sup>6</sup> ofrum ꝥ hi ȝra bon<sup>7</sup> ne donrtan. ȝ eac ða  
 ȝebetan þe hi ðonne brociap. ꝥ iȝ ȝpre ȝweotol tacn ðam<sup>8</sup> ȝran  
 ꝥ he ne ȝceal lufian to unȝemetlice ðaȝ woruld ȝeælpa. for-  
 þæm hi oft cumap to ðæm ȝȝrtan<sup>9</sup> monnum. Ac hwæt wille  
 we cweþan be ðam<sup>10</sup> anðweardan welan. Ðe oft cymþ to wæm  
 ȝobum.<sup>11</sup> hwæt he elles ȝie butan tacn ðæs toweardan welan ȝ  
 ðæs ebleaner anȝin ðe him ȝob ȝetihhoð<sup>12</sup> hæfþ for his ȝoban<sup>13</sup>  
 willan. Ic weis eac ꝥ te ȝob ȝelle manegum ȝflum<sup>14</sup> monnum  
 ȝeælpa forþæm we<sup>15</sup> he wæt heopa<sup>16</sup> ȝecȝnð anð heora<sup>17</sup> willan  
 ȝra ȝewitne. ꝥ hi for nanum earwum<sup>18</sup> ne biþ<sup>19</sup> no ðȝ  
 bettarian.<sup>20</sup> ac ðȝ<sup>21</sup> ȝȝrtan. ac ȝe ȝoba læce. ꝥ iȝ ȝob. lacnaþ  
 hiopa Wob mið ðam<sup>22</sup> welan. wile ꝥ hi ouȝiten hronan him ȝe  
 welan come anð olesce ðæm ȝȝlær he him þone welan afeawe<sup>23</sup>  
 oððe hine þam welan. ȝ wende his ðearf to ȝobe. ȝ forlæte ða  
 unweap ȝ þa ȝfel ðe he ær for his earwum býðe. Sume  
 beoþ<sup>24</sup> ðeah ȝȝ ȝȝrtan ȝif hi welan habbaþ. forþæm hi<sup>25</sup> ofers-  
 motwæp<sup>26</sup> for ðæm welan ȝ his unȝemetlice brycað :-

§ XII.<sup>o</sup> Manegum men biop eac forȝifene forþam<sup>27</sup> þaȝ  
 woruld<sup>28</sup> ȝeælpa. ꝥ hi ȝeȝle ðam<sup>29</sup> ȝobum<sup>30</sup> leanian hiopa ȝob.<sup>31</sup>  
 ȝ ðam<sup>32</sup> ȝflum hiopa ȝfel. forþam<sup>33</sup> ȝimle biop þa ȝoban<sup>34</sup> ȝ ða  
 ȝflaw unȝeppæwe betȝȝ<sup>35</sup> him. ȝe eac hwilum ða ȝflan biop un-  
 ȝeapbe betȝȝ him ȝelfum. ȝe forþum an ȝfel man bið hwilum<sup>36</sup>  
 unȝeppæwe him ȝelfum. forþamþe<sup>37</sup> he wæt ꝥ he untela heð. ȝ

<sup>o</sup> Boet. lib. iv. proa 6.—Quibusdam permissum puniendi jus, &c.

<sup>1</sup> Coll. meah. <sup>2</sup> Coll. him. <sup>3</sup> Coll. meahce oferspreðan. <sup>4</sup> Coll. ȝflaw. <sup>5</sup> Coll. ȝpreðe. <sup>6</sup> Coll. ȝeftwrodon. <sup>7</sup> Coll. gebon. <sup>8</sup> Coll. þæm. <sup>9</sup> Coll. ȝȝrtan. <sup>10</sup> Coll. þæm. <sup>11</sup> Coll. ȝobum. <sup>12</sup> Coll. tiolihob. <sup>13</sup> Coll. ȝoban. <sup>14</sup> Coll. manegum ȝflum. <sup>15</sup> Boet. þeah. <sup>16</sup> Coll. hiopa. <sup>17</sup> Coll. earwum. <sup>18</sup> Coll. býð. <sup>19</sup> Coll. betarian. <sup>20</sup> Boet. ne na bý. <sup>21</sup> Coll. þæm. <sup>22</sup> Coll. aȝȝȝe. <sup>23</sup> Coll. bið. <sup>24</sup> hi, deest in MS. Boet. <sup>25</sup> Boet. ofersmotwæp. <sup>26</sup> Coll. forþæm. <sup>27</sup> Coll. woruld. <sup>28</sup> Coll. þæm. <sup>29</sup> Coll. ȝobum. <sup>30</sup> Coll. ȝob. <sup>31</sup> Coll. þæm. <sup>32</sup> Coll. forþæm. <sup>33</sup> Coll. ȝoban. <sup>34</sup> Coll. betȝȝ. <sup>35</sup> Coll. ȝimle. <sup>36</sup> Coll. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

peuð him þara<sup>1</sup> leana. ⁊ nele<sup>2</sup> ðeah þær ƷerƷican. ne hit fur-  
pum him ne læt hƷeopan. ⁊ ðonne for ðam Ʒingalan<sup>3</sup> ege ne  
inæƷ no Ʒeorpan ƷerƷære on him Ʒelfum. Of hit eac<sup>4</sup> Ʒebýneð  
þ̅re Ʒfla forlæt hiƷ Ʒfel for Ʒumer oþƷer Ʒfler mionner<sup>5</sup> anðan.  
forþam<sup>6</sup> he wolde mið þý tælan<sup>7</sup> þone oƷerne þ̅ he onƷcuneðe  
hiƷ þeapaf. ƷƷincþ ðonne Ʒmþ þ̅ ƷƷa he ƷƷiƷort mæg. þ̅ he tiolaþ  
unƷelic to bion þam<sup>8</sup> oþrum. forþam<sup>9</sup> hit iƷ þær Ʒobcunðan  
anƷeulðer Ʒepuna þ̅ he Ʒýncþ of Ʒfle Ʒob. Ac hit niƷ nanum  
men alefeþ þ̅ he mæge Ʒiton eall þ̅ Lioð Ʒetiohhob hæfð. ne  
euc aƷecan þ̅ þ̅ he ƷeƷorht hæfþ. Ac on ðæm hi habbaþ  
ƷeuoƷ. to onƷitanne þ̅ re Ʒeoppenð<sup>10</sup> ⁊ re Ʒealbenð eallra Ʒe-  
Ʒeafra Ʒelt. ⁊ Ʒýhte ƷerƷeop eall þ̅ he ƷerƷeop. ⁊ nan Ʒfel ne  
Ʒorhte. ne Ʒet ne Ʒýneð. ac ælc Ʒfel he aþƷiƷ of eallum hiƷ  
ƷiƷe. Ac ƷiƷ ðu æfter ðam hean<sup>11</sup> unƷalbe ƷƷýman<sup>12</sup> Ʒilt ðær  
æhnihtƷan<sup>13</sup> Loðer. þonne ne onƷiteƷ þu nan Ʒfel on nanum  
þunƷe. þealð ðe nu þince þ̅ heƷ miçel on ðiƷ<sup>14</sup> miððanƷeariðe Ʒie.  
forþæm hit iƷ Ʒiht þ̅ þa Ʒoban habban Ʒob<sup>15</sup> eblean hiopa  
Ʒoðer. ⁊ ða Ʒflam habban<sup>16</sup> Ʒite hiopa Ʒfler. ne hiþ þ̅ nan Ʒfel.  
þ̅ re Ʒýhte biþ. ac hiþ Ʒob. Ac ic onƷite þ̅ ic þe hæbbe aþƷiƷet  
nu mið þiƷ launƷan Ʒelle.<sup>17</sup> forþæm þe lýƷt nu hiopa.<sup>18</sup> Ac  
onfoð hiopa nu. forþam<sup>19</sup> hit iƷ re læceðom anð re ðƷene ðe  
ðu lunge Ʒilnoðert. Ʒiet ðu þý eð inæƷe ðære<sup>20</sup> lane onfoð :

§ XIII. Ða re ƷiƷom ðu þiƷ Ʒpell aƷieht<sup>21</sup> hæfðe. þa onƷan  
he eft Ʒingan. ⁊ þiƷ eƷæþ. Líf þu ƷillunƷe mið hlutram moðe  
onƷitan ðone heum anƷealð. behealð þa tunƷlu þær hean  
heofner. Deaðaþ þa tunƷlu þa ealðan Ʒibbe ðe hi on ƷerƷeapne  
ƷeƷon. ƷƷa þ̅ Ʒio ƷýneƷe Ʒunne ne onhiƷniþ no ðær ðæler þær  
heofner ðe Ʒe mona onhiƷniþ. ne Ʒe mona no ne onhiƷniþ þær  
ðæler ðe Ʒio Ʒunne onhiƷniþ. Ða hƷile þe hƷo þaƷ on biþ. ne Ʒe  
Ʒeoppa. ðe þe hƷaƷ UƷu. ne cýmþ næƷre on þam Ʒerðæle.  
þealð ealle oþƷe Ʒeoppian Ʒapen mið þam Ʒioðore æfter þære  
Ʒunne on þa eorþan. niƷ hit nan Ʒunðor. forþam he iƷ Ʒiðe  
nealð þam up enðe þære eaxe. Ac Ʒe Ʒeoppa ðe þe hƷaƷ  
æƷenƷeoppa. ðonne he hiþ Ʒerð ƷeƷepen. þonne tacnaþ he

<sup>1</sup> Boet. lib. iv. metrum 6. — Si vis celsi jura tonantis, &c.

<sup>2</sup> Boet. mupan. <sup>3</sup> Cott. nýle. <sup>4</sup> Cott. þæm Ʒingalum. <sup>5</sup> eac,

deot in MS. Cott. <sup>6</sup> Cott. munnep. <sup>7</sup> Cott. forþam. <sup>8</sup> Boet. lætan.

<sup>9</sup> Cott. hionne þæm. <sup>10</sup> Cott. Ʒoþam. <sup>11</sup> Cott. Ʒrippenð. <sup>12</sup> hean,

deot in MS. Boet. <sup>13</sup> Boet. anƷealðe Ʒeýman. <sup>14</sup> Cott. æhnihtƷan.

<sup>15</sup> Cott. þý. <sup>16</sup> Cott. Ʒoðan habben Ʒob. <sup>17</sup> Cott. habban. <sup>18</sup> Cott.

aƷeƷne mið þý launƷan Ʒell. <sup>19</sup> Cott. leopa. <sup>20</sup> Cott. Ʒoþam.

<sup>21</sup> þeƷe, deot in MS. Cott. <sup>22</sup> Cott. aƷealht.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, thou betokens it the evening. It then goes after the sun

cfeþen. fæþþ he þonne æfter þære funnan on þære eorþan  
 ȝeþe. of he ofirnþ þa funnan lundun. ȝ cýnþ riþ forun þa  
 funnan up. þonne haten we hne monȝenſceopra. forþam he  
 cýnþ eaftan up. bobap þære funnan cýme. Ðio funne ȝ we  
 mona habbaþ toþæled butuht him þone bæz anþ þa niht riþe  
 emne ȝ riþe ȝeþpænelice riþraþ þurh ȝohcunþan forþcea-  
 runga ȝ unaprotenlice þioraþ þam ælinihtigan Gode of þomeþ  
 bæz. for þý hi ne læt Gode on ane healfæ þæg heofoneþ bion.  
 Ðý læz hi forþon oppa ȝerceafta. Ac ȝeribuma Gode ȝemetgaþ  
 ealla ȝerceafta ȝ ȝeþpæraþ þa he hetuþ him funnaþ. hþilum  
 riht ȝe pæta þ þryge. hþilum he ȝemenȝeþ þ þýn biþ þam eale.  
 hþilum þ leohhte þýn ȝ þ beorhte up ȝerit. ȝ rið hefize eorþe  
 rit þæri niþere be þæg cýnunges ȝebode. bpenzð eorþe ælcne  
 peftm ȝ ælc tuþor ælce ȝearne. ȝ ȝe hata funnoþ þrygþ ȝ  
 ȝearpaþ ȝæb ȝ bleba. ȝ peftmbæra hærfest þryngþ þara bleba.  
 hæzlaþ anþ ȝnapaþ ȝ ȝe oft mæba þen leccaþ ða eorþan on  
 rihtia. forþam unþerfeþ rið eorþe þ ȝæb ȝ ȝeþeþ þ hit  
 ȝrepaþ on leugten. Ac ȝe metob eallia ȝerceaftu fæc on  
 eorþan ealle ȝriopenþe peftmaþ ȝ ealle forþþienȝþ. ȝ ȝehȝt  
 þonne he pýle. ȝ eorþa þonne he pýle. ȝ munþ þonne he pýle. Ða  
 hþile ðe þa ȝerceafta þioraþ. rit ȝe helihta ȝeoppeneþ on hþ  
 heah retle. þanon he pelt þam ȝeþealþreþum ealle ȝerceaftu.  
 Niþ nan punþor. forðamþe he iþ cýning. ȝ þryhten. ȝ æþelin.  
 ȝ fruma. ȝ æ. ȝ riþþom. ȝ rihtþiþ þema. he rent eallu ȝe-  
 ceaftu on hþ æpenþa. ȝ he het ealle eft cuman. Ðæt ȝe an  
 ȝertæððeða cýning ne ȝæþelode ealla ȝerceafta. Ðonne punþon  
 hi ealle toþlopene ȝ toþtenete. anþ to nahte punþon ealle ȝe-  
 ceafta. Ðeah habbaþ ȝemænlice ða ane luþe. þ hi þeopum  
 riþeum hlaforþe. anþ fæxmaþ þæg þ he heora peult. niþ þi nan  
 punþor. forþam hi ne mihton elles bion. ȝiþ he ne þioþeþon  
 huora fruman. Ða forlet ȝe Þiþþom þ hioþ.<sup>1</sup> anþ cþæþ to me.<sup>2</sup>

CAPUT XL.<sup>1</sup>

§ 1. ÞÆDER Ðu nu onȝite hþieþi þioþ ȝpæce pille. Ða  
 cþæþ ic. Ðeþe me hþieþi hio pille. Ða cþæþ he. Ic pille ȝeþan  
 þæt ælc pýnþ bio ȝoh.<sup>2</sup> þam hio monnum ȝoh<sup>3</sup> þince. þam hio  
 him ýfel þince. Ða cþæþ ic. Ic þene þ hit eorþe ȝpa hion mæþe.  
 þeah uþ hþilum oþeþi þince. Ða cþæþ he. Niþ þæg nan tþý<sup>4</sup> þ

<sup>1</sup> Boet. lib. iv. prosa 7.—Janne igitur videt, quid hæc omnia, &c.

<sup>2</sup> Cott. leof.

<sup>3</sup> Cott. ȝoh.

<sup>4</sup> Cott. ȝoh.

<sup>5</sup> Cott. tþeo.



into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over *them*. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

## CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc wýrð biop ȝob.<sup>1</sup> ðara þe riht ȝ nýtwýrðe biop.<sup>2</sup> forþæm ælc wýrð. fram hio rie wýnrum. fram hio rie unwýnrum. for þý cýnþ to þæm ȝobum<sup>3</sup> þ hio ofer trega ðo. oððe hine þreatige to ðon þ he bet ðo. þonne he ær hýðe. oððe him leaſige þ he ær tela hýðe. And eft ælc wýrð þara þe to ðam<sup>4</sup> ýflum cýmþ. cýmþ<sup>5</sup> forþam tream<sup>6</sup> þingum fram hio rie rihte. fram hio rie<sup>7</sup> wýnrum. ȝif to ðam<sup>8</sup> ýflum cýmþ rihtu wýrð. þonne cýmþ he to ebleane hiȝ ýfla. oððe to þreatunge<sup>9</sup> ȝ to lape þ he eft<sup>10</sup> gfa ne ho. Ða onẏann ic punþriȝan and cwearp. Iȝ þ for inþearðlice riht riacu þ ðu þær recrt. Ða cwearp he. Sƿa hit iȝ gfa þu reẏrt. Ac ic polbe. ȝif ðu polbert. þ rit unc penþon<sup>11</sup> ȝunie hƿile to þiȝer folcer gƿræce. þýlæſ hi cƿæþon<sup>12</sup> þ rit gƿræcon<sup>13</sup> ofer monnes ahtet.<sup>14</sup> Ða cwearp ic. Sƿrec þ ðu wille :

§ II.<sup>r</sup> Ða cwearp he. ƿenȝt ðu þ þ ne rie ȝob.<sup>15</sup> þ nýc<sup>16</sup> biþ. Ða cwearp ic. Ic ƿene ƿæt hit rie. Ða cwearp he. Ælc wýrð<sup>17</sup> iȝ nýc þara ðe auþer ðeȝ.<sup>18</sup> oððe lærþ. oððe rihtþ.<sup>19</sup> Ða cwearp ic. Ðæt iȝ ȝof. Ða cwearp he. Sio riþerþearbe wýrð iȝ þæm ȝob<sup>20</sup> þe ƿinnaþ riþ unþearȝ ȝ penþaþ hi to ȝoðe.<sup>21</sup> Ða cwearp ic. Ne riæȝ ic þær ofracan. Ða cwearp he. Ðæt ƿenȝt þu be ðære ȝoðan<sup>22</sup> wýrðe. ðe oft cýmþ to ȝobum<sup>23</sup> monnum on ðiȝre ƿiulbe.<sup>24</sup> ƿilce<sup>25</sup> hit rie foretacn eƿra ȝoða.<sup>26</sup> hƿeþer þiȝ folc mæȝe cƿeþan þ hit rie ýfel wýrð. Ða ȝmeƿcobe<sup>27</sup> ic<sup>28</sup> ȝ cwearp. Ne cƿiþ þ nan mon. ac cƿæþ<sup>29</sup> þ hio rie gƿiþe ȝob.<sup>30</sup> gfa hio eac biþ. Ða cwearp he. Ðæt ƿenȝt þu be þære unþenlicþan<sup>31</sup> wýrðe. þe oft ƿrietaþ<sup>32</sup> ða ýflan to ƿitmanne. hƿæþer þiȝ folc ƿene þ þ ȝob<sup>33</sup> wýrð rie. Ða cwearp ic. Ne ƿenap hi no þ þ ȝob wýrð rie. ac ƿenap þ hio rie gƿiþe eapmlico. Ða cwearp he. Utom healdan unc þ rit ne ƿenan gfa gfa þiȝ folc ƿenþ. Eȝ ƿit ðær ƿenap þe ðiȝ folc ƿenþ. þonne forlæste ƿit ælce ȝerþeahƿiȝneȝſe and ælce rihtƿiȝneȝſe. Ða cwearp ic. Ðƿi forlæste ƿit hi a<sup>34</sup> þȝ<sup>35</sup>

<sup>1</sup> Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

<sup>1</sup> Cott. ȝob. <sup>2</sup> Cott. bið. <sup>3</sup> Cott. ȝooban. <sup>4</sup> Cott. þæm. <sup>5</sup> cýmð, deest in MS. Boet. <sup>6</sup> Cott. forþæm tream. <sup>7</sup> Cott. wý. <sup>8</sup> Cott. þæm. <sup>9</sup> Cott. þneunge. <sup>10</sup> Bod. get. <sup>11</sup> Cott. penþon. <sup>12</sup> Cott. cƿeþon. <sup>13</sup> Cott. gƿræcon. <sup>14</sup> Cott. ȝemet. <sup>15</sup> Cott. ȝob. <sup>16</sup> Cott. nýc. <sup>17</sup> wýrð, deest in MS. Cott. <sup>18</sup> Bod. aƿeþeð. <sup>19</sup> Cott. rihtþ. <sup>20</sup> Cott. ȝob. <sup>21</sup> Cott. ȝoðe. <sup>22</sup> Cott. ȝoðan. <sup>23</sup> Cott. ȝobum. <sup>24</sup> Cott. ƿeolbe. <sup>25</sup> Cott. rihtþ. <sup>26</sup> Cott. ælcra ȝoða. <sup>27</sup> Cott. ȝmeapcobe. <sup>28</sup> ic, deest in MS. Cott. <sup>29</sup> Cott. cƿið. <sup>30</sup> Cott. ȝob. <sup>31</sup> Cott. unþenlicþan. <sup>32</sup> Cott. þreatað. <sup>33</sup> Cott. ȝob. <sup>34</sup> a, deest in MS. Cott. <sup>35</sup> Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; that it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe or whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of two *things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæp he. Forþþý<sup>1</sup> folcſcƿe men fecƿap þ̅ ſælce<sup>2</sup> ƿeƿu  
ſýnþ 7 ƿurðſcƿum ƿie ſýfel. Ac ƿe ne ſcƿeolom ðæſ ƿeſeƿum. ƿor-  
þæm þæc<sup>3</sup> ælc ſýnþ hiþ ƿoð.<sup>4</sup> ſƿa ƿe ær ſƿiƿæcom. ſam hio ſiæ  
ſeƿu.<sup>5</sup> ſum hio ſie ſýnſum. Ða ƿearþ ic æƿærieh 7 cƿæþ. Ðæt  
iſ ƿoþ þ̅ ðu ſeƿe. Ic nat ðeah hƿa hit ðurpe<sup>6</sup> ſeƿgan hýſeƿum  
monum. ƿorþam<sup>7</sup> hiſ ne mæƿ man hýſi man ƿeſeƿum : .<sup>8</sup>

§ III.<sup>9</sup> Ða onſac ſe ƿiſdom ſarlice 7 cƿæp. Forþþý ne ſeýle  
nan ƿiſ monn ƿorhtigan ne ƿnoſnian<sup>10</sup> to hƿæm hiſ ƿiſe ƿeoſiſe.  
oððe hƿæþeſi him cunne ƿe ƿeƿu ſýnþ ðe hƿa.<sup>11</sup> Ðon ma ƿe ſe  
hƿata eſne ſeýle ſymb þ̅ ƿnoſnian. hu oft he ſeohƿan ſeule.<sup>12</sup>  
ne hiþ hiſ<sup>13</sup> loſ na ðý læſte. ac iſ ƿen þ̅ hit ſie ðý mape. ſƿa  
hiþ eac þæſ ƿiſan meþ þý mape. ƿe him ƿiſaþne ſýnþ 7 ƿeþe  
to beſýmþ. ðý ne ſceolbe<sup>14</sup> nan ƿiſ man ƿillan<sup>15</sup> ſeſter hƿeſ.  
ƿiſ he ænigra cƿæcƿa mecþ. oððe ænigſe ƿeoſþſcepeſ heſi ƿorþ-  
ƿorþbe.<sup>16</sup> oððe eceſ hƿeſ æſteſi ðiſte ƿorþbe.<sup>17</sup> Ac ælc ƿiſ  
mon ſeýle aƿinnan æſþeſi ƿe ƿiþ þa ƿeſan ſýnþe ƿe ƿiþ ðu ƿin-  
ſumian. þý læſ he him ƿor ðæſe ſýnſumian ſýnþe ƿorhtſcƿiſe.  
oððe ƿor ðæſe ƿeſan ƿoreſence.<sup>18</sup> Ac him iſ ƿearþ þ̅ he  
aſeþiſe<sup>19</sup> þone miðmeſtan ƿeƿ beſþýliſ<sup>20</sup> ðæſe ƿeſan ſýnþe 7  
ðæſe hƿan. þ̅ he ne ƿilniſe ſýnſumian ſýnþe 7 man aſoſi-  
neſſe ðonne hit ƿeſeþlic ſie. ne eſt to<sup>21</sup> ƿeþe. ƿorþæm he ne  
mæƿ naþſeſ<sup>22</sup> unſeſet aþuohan.<sup>23</sup> Ac hit iſ on hioſi ægenum<sup>24</sup>  
aþeulbe hƿaþne<sup>25</sup> ðiſia hi ſeſeoſan.<sup>26</sup> Eſi hi þonne þone mið-  
meſtan ƿeƿ aþeſian ƿillap. ðonne ſeýlan<sup>27</sup> hi ſeſe him ſeſum  
ƿeſeþſum þa ƿiſumian ſýnþe. 7 ðu aſoſiſan. þonne ƿeſeþſap  
him ƿið þa ƿeſan ſýnþe ƿe on þiſſe ƿorþbe.<sup>28</sup> ƿe on þæſe to-  
ƿearþum. Ða ſƿa hi eape aþeſoſan<sup>29</sup> manan :

§ IV.<sup>3</sup> ƿel la ƿiſan menn ƿell. ƿap ealle on þone ƿeƿ ƿe eor  
læſap ða ƿoſemæſian biſna þaſa ƿoheſa ƿumena 7 þæſa ƿeoſiþ-  
ſeoſumena ƿeſa ðe ær eor ƿæſion. Eala ƿe eapſan 7 iþelſeoſumian.  
hƿý ƿe ſƿa unniſſe ſion<sup>30</sup> 7 ſƿa aþumbeſe.<sup>31</sup> hƿý ƿe nellan<sup>32</sup>

<sup>1</sup> Boet. lib. iv. prosa 7. -- Quare, inquit, ita vir sapientia, &c.

<sup>2</sup> Boet. lib. iv. metrum 7. -- Bella his quibus operatus annis, &c.

<sup>3</sup> Cott. ƿorþþý be. <sup>4</sup> ælcce, deest in MS. Cott. <sup>5</sup> Cott. be. <sup>6</sup> Cott.

ƿoð. <sup>7</sup> Cott. ſý ƿeþe. <sup>8</sup> Cott. hýſe. <sup>9</sup> Cott. ƿorþem. <sup>10</sup> Boet.

nele nan hýſe mon. <sup>11</sup> Cott. to ſiæ ſymb þ̅ ƿnoſnian. <sup>12</sup> Boet.

ſýnþan ſeýle hƿeſi him cunne þæſe hi ſýnþ be hƿa. <sup>13</sup> Cott. ſeýle.

<sup>14</sup> hƿ, deest in MS. Cott. <sup>15</sup> Cott. ſeýle. <sup>16</sup> Cott. ƿilman. <sup>17</sup> Cott. ƿeo-

þulbe. <sup>18</sup> Cott. ƿoreſence. <sup>19</sup> Cott. aþeſie. <sup>20</sup> Cott. beſeþe. <sup>21</sup> to, deest

in MS. Cott. <sup>22</sup> Cott. naþſeſ. <sup>23</sup> Cott. aþuohan. <sup>24</sup> Cott. ægenum.

<sup>25</sup> Cott. hƿaþne. <sup>26</sup> Cott. ſeſeoſan. <sup>27</sup> Cott. ſeulan. <sup>28</sup> Cott.

ƿeſeþſe. <sup>29</sup> Boet. æ- aþſýſan. <sup>30</sup> Cott. ſion. <sup>31</sup> Cott. aþumbeſe.

<sup>32</sup> Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter ðam<sup>1</sup> rīum monnum and æfter ðam<sup>1</sup> peorþ-  
geornum. hƿilce<sup>2</sup> hi ƿæron ða ðe ær eor ƿæron. and hƿ<sup>3</sup> ze  
ðonne nellon.<sup>4</sup> riþpan ze hiora ƿeara geacroð habben.<sup>5</sup> him  
onhýman.<sup>6</sup> ſƿa ze riþort mægen. forþæm hi runnon æfter  
ƿýrþſcipe<sup>7</sup> on ðigge ƿorulde. ⁊ tleðon<sup>8</sup> gober<sup>9</sup> hliran mid  
gobum<sup>10</sup> ƿeorcum. ⁊ ƿorhton gober<sup>11</sup> biſne þam<sup>12</sup> ðe æfter him  
ƿæron. forþæm hi runnaþ nu ofer þæm tunglum. on ecre  
eabiſneſſe. for heora<sup>13</sup> gobum ƿeorcum. Ðer endað bio  
feorþe<sup>14</sup> boc Boetieſ. and onginnd<sup>15</sup> ſeo riſte :-

§ V.<sup>u</sup> Ða ge ſiþbom ða ðiſ ſpell aſeht<sup>16</sup> hæfde. ða cƿæþ ic.  
ðriþe nýht<sup>17</sup> iſ þin lap. Ac ic ƿolde ðe nu mýnſian<sup>18</sup> ƿære  
manigſealban<sup>19</sup> laſe þe ðu me ær gehete be ƿære Gober  
forſetiohhunge. Ac ic ƿolde æreſt ƿitan æt þe hƿæſer þ̅ auht<sup>20</sup>.  
ſie þ̅ þe oft gehioraþ þ̅ men cƿeþaþ be ſumum þingum þ̅ hit  
ſcýle ƿear gehýman. Ða cƿæþ he. We ƿære hioſne<sup>21</sup> þ̅ ic onette  
riþ þæſ þ̅ ic ðe morſe zelæſtan þ̅ ic ðe ær gehet. ⁊ þe morſe  
zetæcan ſƿa ſceortne<sup>22</sup> ƿeð. ſƿa ic ſcýrteſne ſinhan mihte<sup>23</sup>  
to þinne cýððe. Ac hit iſ ſƿa ſýr<sup>24</sup> of uncrum ƿeðe. of þæm  
ƿeðe þe riþ zetiohhod habbaþ on to ſapenne. þ̅ þæt ðu me ær  
bæde. hit<sup>25</sup> ƿære ðeah nýttre to gecýrrienne<sup>26</sup> ⁊ to<sup>27</sup> on-  
gitanne. Ac ic onhæðe þ̅ ic ðe læde hiðer þiðer on þa ƿara  
of þinum ƿeðe. þ̅ ðu ne mæge eft þinne ƿeð aſebian. Niſ hit  
nan punðor ðeah þu zetýrre.<sup>28</sup> ziſ ic þe læde be þam<sup>29</sup> ƿeðe.  
Ða cƿæþ ic. Ne ƿearft þu no þ̅ onhæðon.<sup>30</sup> Ac ic bio ſriþe<sup>31</sup>  
fæzn<sup>31</sup> ziſ ðu me læheſt þiðer ic ðe biðde. Ða cƿæþ he. Ic þe  
pille lærian bi ſpellum. ſƿa ic ðe eallne ƿeð dýðe. ⁊ ðe ƿeah  
ſecgan pille. þ̅ hit niſ nauht þæt mon cƿiþ þ̅ ænig ðing ƿear  
gehýrre. forþam<sup>32</sup> ælc þing cýmþ<sup>33</sup> of ſumum ðingum. for ðý  
hit ne biþ ƿear gehýrre. ac þær hit of nauhte ne come þonne  
ƿære hit ƿear gehýrre :-

<sup>u</sup> Boet. lib. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

<sup>1</sup> Cott. þæm. <sup>2</sup> Cott. hƿilce. <sup>3</sup> Cott. hƿý. <sup>4</sup> Cott. nýllen. <sup>5</sup> Cott. hælben. <sup>6</sup> Cott. onhýman. <sup>7</sup> Cott. ƿeorþſcipe. <sup>8</sup> Cott. tleðon. <sup>9</sup> Cott. gober. <sup>10</sup> Cott. gobum. <sup>11</sup> Cott. goðe. <sup>12</sup> Cott. þæm. <sup>13</sup> Cott. hiora. <sup>14</sup> Cott. riþe. <sup>15</sup> Cott. onginnd. <sup>16</sup> Cott. aſeht. <sup>17</sup> Cott. puht. <sup>18</sup> Cott. mýnſian. <sup>19</sup> Cott. manigſealban. <sup>20</sup> Bod. auht. <sup>21</sup> Cott. leorpe. <sup>22</sup> Cott. ſceortne. <sup>23</sup> Cott. meahce. <sup>24</sup> Cott. ſriþe ƿeor. <sup>25</sup> hit, deſt in Mſ. Cott. <sup>26</sup> Cott. gecirpanne. <sup>27</sup> to, deſt in Mſ. Cott. <sup>28</sup> Cott. zetæcne. <sup>29</sup> Cott. bi þæm. <sup>30</sup> Cott. onhæðan. <sup>31</sup> Cott. geſeagen. <sup>32</sup> Cott. forþæm. <sup>33</sup> Cott. cumð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou ledest me whithor I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.<sup>v</sup> Ða cƿæð ic. Ac hƿonan com ƿe nama<sup>1</sup> æƿeƿt. Ða cƿæþ he. Aƿiƿtoteles min ðeoplingc hit ƿeƿehte on ƿæpe bec ƿe Fijca hatte. Ða cƿæþ ic. Ðu ƿehte he hit. Ða cƿæð he.<sup>2</sup> Men cƿædon ƿio ðonne him hƿæt unƿenunga<sup>3</sup> ƿebýrpebe. ꝥ ꝥ ƿæpe ƿear ƿebýrpeb. ƿelce hƿa nu ðelƿe eorþan. 7 ƿunbe ƿæp ðonne ƿolbhorþ. 7 ƿecge þonne ꝥ ꝥ ƿie ƿear ƿebýrpeb. Ic ƿat ƿeah ƿif ƿe ðelƿene ða eorþan no ne bulƿe. ne nan mon æp ꝥ ƿolb ƿæp ne hýbbe. þonne ne ƿunbe he hit no. ƿorþý hit næp na ƿear ƿunben. Ac ƿio ƿobcunbe ƿoƿetiohhung læpbe ðone ƿe he ƿolbe ꝥ ƿe ƿolb hýbbe. 7 eft þone ƿe he ƿolbe ꝥ he hit ƿunbe :.

§ VII.<sup>w</sup> Ða cƿæþ ic. Ðæt ic onƿite ꝥ hit iƿ ƿpa ƿpa ƿu ƿeƿt. Ac ic ƿolbe ðe acƿian hƿæþeƿ ƿe ænigne ƿrýbom<sup>3</sup> habban, oððe ænigne anpealb hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio ƿobcunbe ƿoƿetiohhung oþpe ƿio ƿýrþ uƿ nebe to ðam ƿe hi<sup>4</sup> ƿillen :. Ða cƿæþ he. ƿe habbaþ micelne anpealb. niƿ nan ƿeƿceabƿiƿ ƿeƿceafƿ ꝥ næbbe ƿreobom. ƿe ƿe ƿeƿceabƿiƿneƿe hæþ. ƿe mæg ðeman 7 ƿoƿceaban hƿæt<sup>5</sup> he ƿilnian ƿceal 7 hƿæt he onƿcunian ƿceal. 7 ælc mon hæþ ðone ƿreobom. ꝥ he ƿat hƿæt he ƿile hƿæt he nale. anþ ðeah nabbaþ<sup>6</sup> ealle ƿeƿceabƿiƿe<sup>7</sup> ƿeƿceafƿa ƿelcne ƿrýbom. Englaƿ habbaþ ƿihte ðomaƿ 7 ƿobne<sup>8</sup> ƿillan. 7 eall hƿæt<sup>9</sup> hi ƿillniap<sup>10</sup> hi beƿitaþ ƿriþe eape. ƿorþæm ƿe hi naner ƿoƿe<sup>11</sup> ne ƿillniap.<sup>12</sup> Niƿ nan ƿeƿceafƿ ƿe hæbbe ƿrýbom<sup>13</sup> 7 ƿeƿceabƿiƿneƿe buton englum 7 mannum.<sup>14</sup> Ða men habbaþ ƿimle ƿrýbom.<sup>15</sup> ƿý maƿan ƿe hi heopa Moþ neap ƿobcunbum ðingum lætaþ. 7 habbaþ ðæp ƿý læpƿan ƿrýbom.<sup>16</sup> ƿe hi heopa Moþeƿ ƿillan<sup>17</sup> neap ðiƿe ƿopulþ<sup>18</sup> aƿe lætaþ. Nabbaþ hi næanne ƿrýbom<sup>19</sup> ðonne hi hiopa<sup>20</sup> agnum ƿillum hi ƿýlƿe unpeapum unbeƿeobaþ.<sup>21</sup> Ac ƿona ƿpa hi heopa<sup>22</sup> Moþ aƿenbaþ<sup>23</sup> ƿrom ƿobe. ƿpa ƿeopþaþ he<sup>24</sup> ablenbe miþ unƿiþome. Ðpa ƿeah iƿ an ælmihtig Loþ on hiƿ ƿæpe hean cæƿte.<sup>25</sup> ƿe ƿeƿýþ<sup>26</sup> ælceƿ monneƿ ƿeƿanc.<sup>27</sup> 7 hiƿ ƿopþ.

<sup>v</sup> Bost. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

<sup>w</sup> Doct. lib. v. prosa 2.—Anima/verto, inquam, idque uti, &c.

<sup>1</sup> nama, deest in MS. Cott. <sup>2</sup> Bod. hƿeƿnunga. <sup>3</sup> Cott. ƿreobom.

<sup>4</sup> Bod. ƿe. <sup>5</sup> Cott. hƿæp. <sup>6</sup> Bod. habbaþ. <sup>7</sup> Cott. ealle ƿeƿceabƿiƿa.

<sup>8</sup> Cott. ƿobne. <sup>9</sup> Cott. ƿæt. <sup>10</sup> Cott. ƿilmaþ. <sup>11</sup> Cott. ƿor. <sup>12</sup> Cott. ƿilmaþ.

<sup>13</sup> Cott. ƿreobom. <sup>14</sup> Cott. 7 ƿreobom. <sup>15</sup> Cott. ƿreobom.

<sup>16</sup> Cott. ƿilla. <sup>17</sup> Cott. ƿeopulþ. <sup>18</sup> Cott. ƿreobom. <sup>19</sup> Cott. heopa.

<sup>20</sup> Cott. unbeƿeobaþ. <sup>21</sup> Cott. hiopa. <sup>22</sup> Cott. unpebaþ. <sup>23</sup> Cott.

hi. <sup>24</sup> Cott. cæƿte. <sup>25</sup> Cott. ƿeƿýþ. <sup>26</sup> Cott. ƿeƿanc.



§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

ƿ hiȝ bæba toȝcæst. ƿ ȝylt<sup>1</sup> ælcum ætten hiȝ ȝeƿýrhtum. Ða ȝe ƿýrþom þa þiȝ ƿpell aȝæb hæfðe. þa onȝann he ƿinȝan ƿ þuȝ cƿæþ.

## CAPUT XLI.\*

§ I. ÐEAP Omeƿuȝ ȝe ȝoða ȝceop. þe mið Eƿecum ȝeleſt ƿæȝ. ȝe ƿaȝ Fýrȝilheȝ laƿeop. ȝe Fýrȝilhuȝ ƿæȝ mið Læben ƿapum ȝeleſt. þeah Omeƿuȝ on hiȝ leoþum ȝƿiþe hepeþe þæne ȝunnan ȝecýnþ. ƿ hiore cƿæftaȝ. ƿ hiore biophito. ne mæȝ heo þeah ealle ȝeȝceafhta ȝeȝcinan. ne þa ȝeȝceafhta. þe heo ȝeȝcinan mæȝ. ne mæȝ hio ealle enbemeȝt ȝeȝcinan. ne ealle innan ȝeontȝcinan. Ac niȝ þam ælmihtȝan Gobe ȝƿa. þe iȝ ȝcýppenþ ealra ȝeȝceafhta. he ȝeȝeoþ ƿ þuȝheoþ ealle hiȝ ȝeȝceafhta ænbemeȝt. ðone mon mæȝ hatan buton leaȝe ȝoþe Sunne :

§ II.<sup>†</sup> Ða ȝe ƿýrþom þa ðiȝ leop aȝunȝen hæfðe. þa ȝeƿýȝeþe<sup>2</sup> he ane lýtle hƿile. Ða cƿæþ ic. Sum tƿeo me<sup>3</sup> hæfþ ȝƿiþe ȝeþneȝeþ. Ða cƿæþ he. Ðƿæt iȝ ȝe. Ða cƿæþ ic. Ðit iȝ þ̃ þ̃ þu ȝeȝiȝt<sup>4</sup> þ̃ Gob ȝýlle ællcum ȝƿýþom<sup>5</sup> ȝƿa ȝoþ<sup>6</sup> to ðonne. ȝƿa ȝƿel. ȝƿæþen he ƿille. anb þu ȝeȝiȝt eac þ̃ Gob ƿite ælc<sup>7</sup> þinȝ ær<sup>8</sup> hit ȝeƿýȝeþe.<sup>9</sup> ƿ þu ȝeȝiȝt<sup>10</sup> eac þ̃ nan þinȝ ƿýȝeþe<sup>11</sup> bute hit Gob ƿille oððe ȝeƿaȝiȝe.<sup>12</sup> ƿ ðu ȝeȝiȝt<sup>13</sup> þ̃ hit ȝcýle eall ƿapan ȝƿa he ȝeȝiohhob habbe.<sup>14</sup> Nu ƿunþȝe ic þæȝ hƿȝ he ȝeƿaȝiȝe þ̃ þa ȝƿelan men habban<sup>15</sup> þone ȝƿýþom<sup>16</sup> þ̃ hi maȝon<sup>17</sup> ðon ȝƿa ȝoþ ȝƿa ȝƿel ȝƿæþen ȝƿa hi ƿillan. ðonne he æȝ ƿat þ̃ hi ȝƿel ðon ƿillap. Ða cƿæþ he. Ic þe mæȝ ȝƿiþe eaþe ȝeantȝƿýnþan þæȝ ȝƿeller. Ðu ƿoþe þe nu lician<sup>18</sup> ȝiȝ hƿýlc ȝƿiþe ƿice cýning ƿæȝe ƿ næfþe nænne ȝƿýne<sup>19</sup> mon on eallon hiȝ ƿice. ac ƿæȝon ealle þeoƿe. Ða cƿæþ ic. Ne ƿuhte hit me nauht<sup>20</sup> ƿuhtlic. ne eac ȝcƿýrenlic.<sup>21</sup> ȝiȝ him ȝceolþan þeoƿe men þenȝan.<sup>22</sup> Ða cƿæþ he. Ðƿæt ƿæȝe unȝecýnþlice.<sup>23</sup> ȝiȝ Gob næfþe on eallum hiȝ ƿice nane ƿƿiȝe ȝceafhta<sup>24</sup> unbep hiȝ anƿealþe. ƿoþþæm he ȝeȝceop tƿa ȝeȝceafþiȝan<sup>25</sup> ȝeȝceafhta ƿƿio.<sup>26</sup> enȝlaȝ ƿ men. þam

\* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

† Boet. lib. v. prosa 3.—Tum ego, Eo, inquam, &c.

<sup>1</sup> Cott. ȝilt. <sup>2</sup> Cott. ȝeƿýȝeþe.

<sup>3</sup> Bod. tina.

<sup>4</sup> Cott. ƿæȝiȝt.

<sup>5</sup> Cott. ȝelle ælcum men ȝƿeodom.

<sup>6</sup> Cott. ȝoþ.

<sup>7</sup> Cott. ƿæȝiȝt þ̃

ƿite ælc.

<sup>8</sup> Bod. æȝen.

<sup>9</sup> Cott. ȝeƿeopþe.

<sup>10</sup> Cott. ƿæȝiȝt.

<sup>11</sup> Cott.

<sup>12</sup> Cott. ȝeƿaȝiȝe.

<sup>13</sup> Cott. ƿæȝiȝt.

<sup>14</sup> Cott. hebbe.

<sup>15</sup> Cott.

<sup>16</sup> hebbon.

<sup>17</sup> Cott. maȝon.

<sup>18</sup> Bod. he nu loȝan.

<sup>19</sup> Cott. ȝƿeone.

<sup>20</sup> Cott. no.

<sup>21</sup> Cott. nauht ȝeƿýrenlic.

<sup>22</sup> Cott.

<sup>23</sup> þeman.

<sup>24</sup> Cott. Ðæt ƿæȝe unȝcýnþlice.

<sup>25</sup> Cott. ȝeȝceafhta.

<sup>26</sup> Cott.

ȝeȝceafþȝa.

<sup>27</sup> Cott. ȝƿeo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

## CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I: A certain doubt has much troubled me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will: and thou sayest also that God knows everything before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills and permits it: and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and he had not any free man in all his realm, but all were slaves? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free,

he gear micle gife fneobomeſ. ꝥ hi moſton<sup>1</sup> ðon gpa zob gpa  
 yfel gpaepoſ<sup>2</sup> gpa hi polbon.<sup>3</sup> he ſælbe<sup>4</sup> gpiþe fæſte gife ꝥ gpiþe  
 fæſte æ miþ þæpe gife ælcum menn<sup>5</sup> oþ hiſ enbe. ꝥ iſ gþ  
 fnyðom.<sup>6</sup> þæt te<sup>7</sup> mon mot ðon ꝥ he pile. anb ꝥ iſ gþ æ ꝥ gile  
 ælcum men be hiſ gepyhtum ægþer ge on ðigge populbe ge on  
 þæpe topeapþan gpa zob<sup>8</sup> gpa yfel gpaepþ he beþ. ꝥ men maƿan<sup>9</sup>  
 begitan þuph þone fnyðom<sup>10</sup> gpa hƿæt gpa he pillap. buton ðeap  
 hi ne maƿon foſcýppan. æc hi hme maƿon miþ zobum<sup>11</sup> pe-  
 oꝛicum ƿelettan ꝥ he þý<sup>12</sup> laƿon cýmp. ge fupþum oþ onelbo hi  
 hme hpilum lettap gif mon to zobum<sup>13</sup> peopce ne onhægie  
 habban zobne<sup>14</sup> pillan. ꝥ iſ zob. Ða cƿæþ ic. Fel þu me hæfſt  
 aƿietne on ðam tpeon. ꝥ on þæpe geþnefeþneſſe þe ic ær ou  
 ƿæſ be þam fneobonie. Ac ic eom nu zet on micle maƿan ge-  
 ðnefeþneſſe geunƿoƿoþ. fulneah oþ oꝛmoþneſſe. Ða cƿæþ he.  
 Þƿæt iſ gþ micle unƿoƿneſ.<sup>15</sup> Ða cƿæþ ic. Ðic<sup>16</sup> iſ ýmb þa  
 Gobes foſetiohhunge. foſþam<sup>17</sup> þe geheƿaþ hpilum recƿan ꝥ  
 hit gýle eall gpa gepyppan<sup>18</sup> gpa gpa Gob æt fnuman getiohhob  
 hæfþe. ꝥ hit ne mæge nan mon aƿenþan.<sup>19</sup> Nu ðincþ me ꝥ  
 he ðo poþ. Ðonue he aƿaþ þa zoban.<sup>20</sup> ꝥ eac þonne he ƿitnaþ ða  
 ýfelan. gif ꝥ foþ iſ. ꝥ hit him gpa geſceapen ƿæſ ꝥ hi ne  
 moſton elleſ ðon. unnyðlice þe gƿincap ðonne þe uſ geþioþap.  
 ꝥ ðonne þe fæſtað. oððe ælmeſſan fellap. gif þe hiſ nabbaþ ðý  
 maƿan ðanc. þonne<sup>21</sup> þa þe on eallum ðingum ƿabaþ on hƿoþa  
 ægenne pillan. ꝥ æſter<sup>22</sup> hƿoþa lichoman luſte iſnaþ :-

§ III." Ða cƿæþ he. Ðiſ iſ gþ ealbe foſung þe ðu longe  
 foſofoſt.<sup>23</sup> ꝥ mange eac ær ðe. þaþa ƿaſ ſum Gƿaſciſ. oþþe  
 naman Tulliuſ. fupþan naman he ƿæſ gehaten Liceſio. ðe<sup>24</sup>  
 ƿæſ Romana heſetoga. ƿe ƿæſ uppita. ƿe ƿæſ gpiþe abigtoþ nuþ  
 ðæpe ýlcan gƿiæce. Ac he hi ne mihte bƿingþan to nanum  
 eube on þone timan.<sup>25</sup> foſþý heoþa Gob ƿaſ<sup>26</sup> abigtoþ on ðigge  
 ƿoþulbe pillunga.<sup>27</sup> Ac ic ðe recge. gif ꝥ foþ iſ ꝥ ge recƿap. ꝥ  
 hit ƿæſ unnet gebob on gohcunþum bocum ꝥ Gob beah<sup>28</sup> ꝥ

<sup>1</sup> Boet. lib. v. proſa 4.—Tum illa, Vetuſ, inquit, &c.

<sup>2</sup> Cott. moſten. <sup>3</sup> Cott. gpaepþ. <sup>4</sup> Cott. polben. <sup>5</sup> Cott. ſælbe.

<sup>6</sup> Cott. men. <sup>7</sup> Cott. fneobom. <sup>8</sup> Cott. ge. <sup>9</sup> Cott. gmoþ. <sup>10</sup> Cott.

maƿon. <sup>11</sup> Cott. fneobom. <sup>12</sup> Cott. goþum. <sup>13</sup> Cott. þe. <sup>14</sup> Cott.

goþum. <sup>15</sup> Cott. goþne. <sup>16</sup> Þƿæt iſ gþ micle unƿoƿneſ, deſunt

in MS. Boet. <sup>17</sup> Bod. Hſp. <sup>18</sup> Cott. foſþam. <sup>19</sup> Cott. gepeopþan.

<sup>20</sup> Cott. oupenþan. <sup>21</sup> Cott. goþan. <sup>22</sup> Cott. þý. <sup>23</sup> hƿoþa ægenne

pillau. ꝥ æſter, deſunt in MS. Cott. <sup>24</sup> Cott. foſofoſt. <sup>25</sup> Cott. ge.

<sup>26</sup> Cott. foſþý he ne meahthe ne nan mon on þone timan þa gƿiæce to

nanum eube hƿungan. <sup>27</sup> Cott. ƿæſ. <sup>28</sup> Cott. ƿeopulbe pillunga.

<sup>29</sup> Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. • He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe<sup>1</sup> folp lætan ýfel 7 bon zob.<sup>2</sup> 7 eft 7e cwiþe ðe he  
cwæþ. ꝥa mon ma ſpincþ. ꝥa mon mapan mebe onfehþ. 7 ic  
punþrige hwi þu hæbbe forþiten eall þ þ wit ær ꝥpæcon. Wit  
gædon ær þ 7io zobcunbe foretiohhung ælc zob worhte. and  
nan ýfel. ne nan ne tiohhobe to ꝥýpcenne.<sup>3</sup> ne næſſie ne  
worhte. ge ſupþum þ wit zepæahton<sup>4</sup> to zobe.<sup>5</sup> þæt folcſcūm  
monnum ýfel puhte. þ þær þ mon ꝥwæce and witnobe hwone  
for hiſ ýfle. þu ne gæbe<sup>6</sup> wit eac on<sup>7</sup> ðiſſe ilcan bec. þ Loð  
hæfte zetiohhob ꝥwýdom to ſýllenne<sup>8</sup> monnum. 7 ꝥa býbe.<sup>9</sup> 7  
ziſ hi<sup>10</sup> ðone ꝥwýdom tela zehealbon.<sup>11</sup> þ he hi wolbe ꝥwiþe  
peorþian mið ece riçe.<sup>12</sup> 7 ziſ hi ðone ꝥwýdom<sup>13</sup> forheolben. þ  
he hi ðonne wolbe witnian mið beape. þe teohhobe<sup>14</sup> ziſ h  
hwæt zepýngobon<sup>15</sup> on þam ꝥwýdome.<sup>16</sup> þ hi hit eft on ðam<sup>17</sup>  
ꝥweobome mið hweorþunge zebeton.<sup>18</sup> 7 ziſ hioþa hwilc<sup>19</sup> ꝥa  
hearpheort wære þ he nane hweorþunge ne býbe. þ he þonre  
hæfte rihtlic wite. Calla zepſeafta he hæfte zetiohhob ðeope.<sup>20</sup>  
buton englum and monnum. forþý ða<sup>21</sup> oþra zepſeafta þeope  
ſint. hi healbaþ<sup>22</sup> hioþa þenunga oþ bomeſ bæz. Ac þa menn 7  
ða englaſ. þe ꝥweo<sup>23</sup> ſint. folp lætaþ hioþa þenunga.<sup>24</sup> þæt  
mazon men cweþan þ 7io zobcunbe foretiohhung zetiohhob  
hæfte ðær þe hio ne ſuphtuze. oððe hu mazon hi hi alaþigen.<sup>25</sup>  
þ hi ne mazon zob<sup>26</sup> bon. nu hit awriten iſ þ Loð zielbe<sup>27</sup>  
ælcum men æfter<sup>28</sup> hiſ zepýrhtum. þwý ſceal þonne ænig  
monn bion iſel. þ he ne weorce.<sup>29</sup> Ða cwæþ ic. Lenoz þu me  
hæft zepwýlroþ<sup>30</sup> wære tpeounge mineſ Moþeſ. be wære ac  
runza<sup>31</sup> ðe ic ðe acroþe.<sup>32</sup> Ac ic ðe wolbe ziet aſcien<sup>33</sup> ſume  
ꝥwæce ðe me ýmb<sup>34</sup> tpeoþ. Ða cwæþ he. þæt iſ þ. Ða cwæþ  
ic. Lenoz me iſ cup<sup>35</sup> þ Loð hit wite eall beforan. ge zob<sup>36</sup> ze  
ýfel. ær hit zepýrþe.<sup>37</sup> ac ic nat hwæþer hit eall zepýrþan<sup>38</sup>  
ſceal unapenþenþlice<sup>39</sup> þ he wite 7 zetiohhob hæft. Ða cwæþ he.

<sup>1</sup> Cott. ſceolbe. <sup>2</sup> Cott. zob. <sup>3</sup> Cott. ꝥýpcenne. <sup>4</sup> Bod. gepuhton.  
<sup>5</sup> Cott. zobum. <sup>6</sup> Cott. gædon. <sup>7</sup> Cott. eac ær on. <sup>8</sup> Cott. ꝥweo-  
dom to ſellanne. <sup>9</sup> Bod. biobe. <sup>10</sup> Cott. he. <sup>11</sup> Cott. ꝥweobum  
tolange heolbon. <sup>12</sup> Cott. lye. <sup>13</sup> Cott. ꝥweobom. <sup>14</sup> Cott. tælohþe.  
<sup>15</sup> Cott. zepýngoben. <sup>16</sup> Cott. þam ꝥweobome. <sup>17</sup> Cott. þam. <sup>18</sup> Cott.  
hweorþunga zebetan. <sup>19</sup> Cott. hwilc. <sup>20</sup> Cott. þeope. <sup>21</sup> Cott. forþý  
þe þa. <sup>22</sup> Bod. habbaþ. <sup>23</sup> Bod. þeþſige. <sup>24</sup> Cott. þeþnunga.  
<sup>25</sup> Cott. alaban. <sup>26</sup> Cott. mægen zob. <sup>27</sup> Cott. gelbe. <sup>28</sup> Cott. be.  
<sup>29</sup> Cott. ꝥýpce. <sup>30</sup> Cott. zepweolroþ. <sup>31</sup> Cott. aſcunga. <sup>32</sup> Cott.  
alraþe. <sup>33</sup> Cott. aſcien. <sup>34</sup> Cott. ýmbe. <sup>35</sup> Cott. cuð me iſ.  
<sup>36</sup> Cott. zob. <sup>37</sup> Cott. weorþe. <sup>38</sup> Cott. zepweorþan. <sup>39</sup> Cott.  
unapenþenþlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne<sup>1</sup> þearf hit no eall ȝeƿorþon<sup>2</sup> unapenbenðlice.<sup>3</sup> Ac ſum hit  
 ȝceal ȝeƿorþan unapenbenðlice.<sup>4</sup> ꝥ biþ ꝥ te ure nýðþearf<sup>4</sup> biþ.  
 ȝ hiſ ƿilla biþ. Ac hit iſ ſum ȝƿa ȝeƿaþ ꝥ hiſ nýſ nan neoþþearf<sup>5</sup>  
 ȝ þeaþ ne beƿaþ<sup>6</sup> no ðeah hit ȝeƿorþe.<sup>7</sup> ne nan heaſum ne biþ.  
 ðeah hit<sup>8</sup> no ne ȝeƿýrþe.<sup>9</sup> Liefenc nu be þe ȝelfum hƿæþer þu  
 ænȝ ðing ȝƿa ƿærte<sup>10</sup> ȝetiohhod hæbbe ꝥ þe ȝýnce<sup>11</sup> ꝥ hit  
 næſſe ƿinum ƿillum onpenbeþ<sup>12</sup> ƿeorþe. ne þu buton beon<sup>13</sup> ne  
 mæge. oððe hƿæþer þu eſt on ængum ȝeƿeahte ȝƿa tƿioſæbe  
 ȝie. ꝥ ðe helpe hƿæþer hit ȝeƿýrþe.<sup>14</sup> þe hit no ne ȝeƿýrþe.<sup>14</sup>  
 Fela iſ ðæra<sup>15</sup> ƿinga ðe Godes ær ƿat ær hit ȝeƿýrþe.<sup>16</sup> ȝ ƿat eac  
 ꝥ hit beſiaþ<sup>17</sup> hiſ ȝeſceaptum ȝif hit ȝeƿýrþ. nat he hit no  
 ƿorþý ðe he ƿille ꝥ hit ȝeƿýrþe.<sup>18</sup> ac ƿor þý ðe he ƿile ƿor-  
 ƿýnnan<sup>19</sup> ꝥ hit ne ȝeƿýrþe.<sup>20</sup> ȝƿa ȝƿa ȝob ȝcƿirtýra<sup>21</sup> onȝit  
 nuicelne ƿinþ hƿeoſe ær ær hit ƿeorþe.<sup>22</sup> ȝ hæſ<sup>23</sup> ƿealban ꝥ  
 ȝeȝl. ȝ eac hƿilum leȝan þone mæȝt. anb lætan þa betinga.<sup>24</sup>  
 ȝif he ær þƿeoſe ƿinbeȝ bætte. ƿærnnaþ<sup>25</sup> he hine<sup>26</sup> ƿiþ ꝥ  
 ƿeþer. :

§ 1V.<sup>a</sup> Ða cƿæþ ic. Spiþe ƿel ðu min hæſt ȝeholpen æt  
 þære ȝƿræce. anb ic ƿunþuȝe hƿi ȝƿa mænige ƿiȝe men ȝƿa  
 ȝƿiþe ȝƿuncen<sup>27</sup> miþ ðære ȝƿræce. anb ȝƿa litel<sup>28</sup> ȝeȝſ funben.  
 Ða cƿæþ he. Ðƿæſ ƿunþuȝt ðu þær ȝƿa ȝƿiþe. ȝƿa eſe ȝƿa hit  
 iſ to onȝitanne. Ðu ne ƿat ðu ꝥ manȝ ðincȝ<sup>29</sup> ne biþ no on-  
 ȝiten ȝƿa ȝƿa hit biþ. ac ȝƿa ȝƿa ðæſ anbȝiteȝ mæþ biþ þe þær  
 æfter ȝƿiſaþ. Spiþe iſ ȝe ȝiſðom ꝥ hine ne mæȝ<sup>30</sup> nan mon of-  
 þiſſe ƿopulbe<sup>31</sup> onȝitan. ȝƿilcne<sup>32</sup> ȝƿilce<sup>33</sup> he iſ. Ac ælc ƿinþ be  
 hiſ anbȝiteȝ mæþe ꝥ he hine ƿolbe onȝitan ȝif he mihte.<sup>34</sup> Ac  
 ȝe ȝiſðom mæȝ uȝ eallunga onȝitan ȝƿilce<sup>35</sup> ȝƿilce<sup>36</sup> ƿe ƿinþ.<sup>36</sup>  
 ðeah ƿe hine ne mazon onȝitan eallunga ȝƿilce ȝƿilce<sup>37</sup> he iſ.

<sup>a</sup> Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

<sup>1</sup> Ne, deest in MS. Cott. <sup>2</sup> Cott. ȝeƿorþan. <sup>3</sup> Cott. unapenbenð-  
 lice. <sup>4</sup> Cott. neþþearf. <sup>5</sup> Cott. neþþearf. <sup>6</sup> Cott. beþeð. <sup>7</sup> Cott.  
 ȝeƿeorþe. <sup>8</sup> hit, deest in MS. Cott. <sup>9</sup> Cott. ȝeƿeorþe. <sup>10</sup> Cott.  
 ȝærte. <sup>11</sup> Cott. þince. <sup>12</sup> Cott. onpenbne. <sup>13</sup> Cott. bion. <sup>14</sup> Cott.  
 ȝeƿeorþe. <sup>15</sup> Cott. þara. <sup>16</sup> Cott. ȝeƿeorþe. <sup>17</sup> Cott. beþeð.  
<sup>18</sup> Cott. ȝeƿeorþe. <sup>19</sup> Cott. ȝoppeorþan. <sup>20</sup> Cott. ȝeƿeorþe. <sup>21</sup> Cott.  
 ȝuob ȝcƿirtuopa. <sup>22</sup> Cott. on hƿeoſe ȝo ær ær hit ȝeƿeorþe. <sup>23</sup> Cott.  
 hæſ. <sup>24</sup> Cott. bætinge. <sup>25</sup> Cott. ƿapenað. <sup>26</sup> he hine, deest in  
 MS. Cott. <sup>27</sup> Bod. ȝepuncen. <sup>28</sup> Cott. lýtcl. <sup>29</sup> Cott. þing.  
<sup>30</sup> Bod. Ðƿilc iſ ȝe ȝiſðom ne mæȝ. <sup>31</sup> Cott. ƿeopulbe. <sup>32</sup> Cott.  
 ȝƿýlcne. <sup>33</sup> Cott. ȝƿýlce. <sup>34</sup> Cott. mealhte. <sup>35</sup> Cott. ȝƿýlce.  
<sup>36</sup> Cott. ȝint. <sup>37</sup> Cott. ȝƿýlcne ȝƿýlce.



need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ge ƿiſdom iſ Loð. he geſið eall<sup>1</sup> une ƿýnc.<sup>2</sup> ge goð<sup>3</sup> ge ýfel. ær hiȝ geporben<sup>4</sup> ſien. oððe fuppon<sup>5</sup> gepoht. Ac he ur ne uet<sup>6</sup> no þý hræpor<sup>7</sup> to þam<sup>8</sup> ꝥ pe nebe ſcýlen<sup>9</sup> goð<sup>10</sup> bon. ne ur ne ƿýnp<sup>11</sup> ꝥ pe ýfel bon. forþam<sup>12</sup> þe he ur reallbe ſſý-bom.<sup>13</sup> Ic ðe mæȝ eac tæcan ſume biſne. ꝥ þu þý eð<sup>14</sup> onȝitan miht<sup>15</sup> ða ſppæce. Ðæt<sup>16</sup> þu ƿart ꝥ geſiht. ȝ gehepneſ. anð geſneðneſ onȝitaþ ðone lichoman ðæſ monneſ. ȝ þeah ne onȝitaþ hi hine no gelicne. ðe eapan onȝitaþ ꝥ hi gehioſaþ. ȝ ne onȝitaþ hi þeah þone lichoman eallunga ſſýlcne ſſýlce he biþ. ſio geſneðneſ hine mæȝ<sup>17</sup> geȝnapian.<sup>18</sup> ȝ geſneban ꝥ hit lichoma biþ. ac hio ne mæȝ geſneban hræþeſ he biþ ðe blac ðe hſit. ðe fæȝeſ þe unfæȝeſ. Ac ſio geſið æt ſpuman ceſne.<sup>19</sup> ſpa ða eazan on beſioþ. hio<sup>20</sup> onȝitaþ ealle ðone anbſitan þæſ lichoman. Ac ic polbe ȝet peccan ſume pace. ꝥ ðu ƿitte<sup>21</sup> hræȝ þu punðnebeſt.<sup>22</sup>

§ V.<sup>b</sup> Ða cƿæþ ic. Ðæt iſ ꝥ. Ða cƿæþ he. Ðit iſ ꝥ ge an monn onȝit<sup>23</sup> ꝥ ꝥ he on oþrum onȝit ſýnðeſlice. he hine onȝit ƿurh ða eazan ſýnðeſlice. ƿurh ða eapan ſýnðeſlice. ðurh hiȝ mæbelſan ſýnðeſlice. ðurh geſceabſpneſſe ſýnðeſlice. ðurh geſiȝ anbȝit. Moniȝe ſint cƿucepa<sup>24</sup> geſceapta unſcýmenðe. ſpa ſpa nu ſcýlſcaȝ<sup>25</sup> ſint. anð habbaþ ðeah ſumne bæł anbȝiteſ. forþæm hi ne mihton<sup>26</sup> elleſ libbon.<sup>27</sup> ȝiſ hi nan ȝnot anbȝiteſ næfðon. ſume mazon geſion. ſume mazon gehýpon.<sup>28</sup> ſume geſnebon.<sup>29</sup> ſume geſtincan. Ac ða ſcýmenban netenu ſint monnum gelicpan. forþam hiȝ habbaþ eall ꝥ ða unſcýmenban habbaþ. ȝ eac maȝe to. ꝥ iſ. ꝥ hio hýpitaþ<sup>30</sup> monnum. luſiaþ ꝥ hi luſiaþ. anð haȝiaþ ꝥ hi haȝiaþ. ȝ flýp<sup>31</sup> ꝥ hi haȝiaþ. ȝ ſeap ꝥ hi luſiaþ. Ða men ðonne habbaþ eall ꝥ pe ær ymbe ſpæcon. ȝ eac to eacan ðæm micle ȝiſe geſceabſpneſſe. Enȝlaſ ðonne habbaþ geſiȝ anbȝit. Forþæm ſint þaſ ſceapta<sup>32</sup> þaſ geſceapene. ꝥ þa unſcýmenban hi ne ahebben oſeſ ða ſcýmenban. ne luſi

<sup>b</sup> Boet. lib. v. proſa 4—5.—Neque enim ſenſus aliquid, &c.

<sup>1</sup> eall, deſt in Mſ. Cott. <sup>2</sup> Cott. peopc. <sup>3</sup> Cott. goðb. <sup>4</sup> Cott.

geƿorðene. <sup>5</sup> Cott. ſpþum. <sup>6</sup> Cott. neð. <sup>7</sup> Cott. hræþop. <sup>8</sup> Cott.

þæm. <sup>9</sup> Bod. nýðe. <sup>10</sup> Cott. goðb. <sup>11</sup> Cott. ƿeſnð. <sup>12</sup> Cott.

forþæm. <sup>13</sup> Cott. ſpæobom. <sup>14</sup> Cott. þe ýð. <sup>15</sup> Cott. meahſce.

<sup>16</sup> Bod. Ðæt. <sup>17</sup> ſſýlcne ſſýlce he bið. ſio geſneðneſ hine mæȝ, deſunt

in Mſ. Bod. <sup>18</sup> Bod. geȝnapæð. <sup>19</sup> Cott. ſpumeſpne. <sup>20</sup> Bod. et

Cott. hi. <sup>21</sup> Bod. ſpſceſt. <sup>22</sup> Cott. punðpobe. <sup>23</sup> Cott. onȝit.

<sup>24</sup> Bod. cƿucepe. <sup>25</sup> Bod. ſpſcaȝ. <sup>26</sup> Cott. meahton. <sup>27</sup> Cott. libban.

<sup>28</sup> Cott. gehpan. <sup>29</sup> Cott. geſneban. <sup>30</sup> Cott. hi onhýpnað. <sup>31</sup> Cott.

rhoð. <sup>32</sup> Cott. geſceapta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

riþ ne rinnan. ne þa rýymenban ofer ða men. ne ða men ofer  
ða enýlar. ne ða enýlar riþ Grob. Ac þ̅ iſ eapmlic þ̅ je n̅æſtu  
bæl monna ne ſeeþ on þ̅ þ̅ him forþifen iſ. þ̅ iſ geſceabryneſſe.  
ne þ̅ ne ſeeþ<sup>1</sup> þ̅ him ofer iſ. þ̅ iſ þ̅ enýlar habbaþ 7 n̅iſe inen.  
þ̅ iſ ȝerif. anbȝet. Ac meſt monna nu<sup>2</sup> onhýneþ<sup>3</sup> nu neatum  
on þ̅æm þ̅ hi pillnað foruþ lufra ȝra ȝra netenu. Ac ȝif ſe  
nu hæfþon ænigne bæl untroȝenþeſ anbȝiteſ ȝra ȝra enýlar  
habbað. þonne mihte ſe onȝiton þ̅ þ̅ anbȝet biþ micle becepe  
ðonne ure geſceabryneſſe.<sup>4</sup> Deaþ ſe ſela ſmenn.<sup>5</sup> þe habbaþ  
litellne ȝearopitan buton tpeon. ac þ̅am enýlum n̅iſ nan tpeo  
naner þ̅æra ðinga þe hi n̅iton. for ði iſ hioſa ȝearopito ȝra  
micle betra ðonne ure ȝeſceabryneſſe. ȝra ure ȝeſceabryneſſe  
iſ becepe þonne n̅ýtena<sup>6</sup> anbȝit ſe. oððe þ̅æſ ȝeritteſ ænig bæl  
ðe him forþifen iſ. auþer oððe hroſum neatum oþþe uulpro-  
ſum. Ac uton nu habban ure Moð up ȝra ȝra þe ýfemeſt  
n̅æȝen riþ ð̅æſ hean hroſeſ þ̅æſ hehtan auhtiteſ. þ̅ þ̅ n̅æȝe  
hroðlicorſ cumon 7 eþelicorſ to þ̅inſe aȝenſe eýððe þonan þu  
aſi come. þ̅eſ m̅æȝ þ̅in Moð 7 þ̅in ȝeſceabryneſ ȝeſeom  
oreuþlice þ̅ þ̅ lut nu ýnib tpeoþ ælcſe ð̅uȝeſ. æȝþer ȝe be  
ð̅æſe ȝoðcunþan forſeȝearunȝe. þe ſe nu oft ýnib ſiſeæcom.  
ȝe he urum ſiſȝome.<sup>7</sup> ȝe ȝra be eallum ð̅ingum :-

§ VI.<sup>o</sup> Ða ſe ſiſdom ða þ̅iſ ſpell aſæþ hæfþe. þ̅a onȝan he  
ſiſȝum 7 þ̅iſ cpeþ. Ð̅æc þu miht onȝitan þ̅ m̅aunȝ p̅ýht iſ  
n̅iſtlice ſeþenþe ȝeouþ<sup>8</sup> eoſþan. 7 ſint ſiſe unȝeliceſ hiſeſ. 7  
unȝelice ſapap. ſume licȝap nuþ eallon lichaman on eoſþan. 7  
ȝra ſiſcenþe ſapap þ̅ him nauþer ne ſet ne ſiþeſ ne ſul-  
tunap. 7 ſume biþ tpiſete. ſume ſiſeſete. ſume ſleoxenþe.  
7 eulle þeah bioþ of þ̅une heaþe riþ þ̅æſe eoſþan. 7 þ̅uþer  
pillnaþ. oþþe þ̅æſ þe hi lýft. oþþe þ̅æſ þe hi beþurſon. Ac ſe  
m̅aun aua ȝæþ upulite. þ̅ tacnaþ þ̅ he ſeal n̅a þencan up  
þonne uýþer. ði læſ þ̅ Moð ſe n̅ioþoſon þonne þe lichoma. Ða  
ſe ſiſdom þ̅iſ<sup>9</sup> leoþ aſunȝen hæfþe. Ðu cpeþ he.

<sup>o</sup> Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

<sup>1</sup> Cott. recuð. <sup>2</sup> nu, deest in MS. Bod. <sup>3</sup> Bod. onſcýpnað. <sup>4</sup> Cott. ȝeſceabryneſſe. <sup>5</sup> Cott. ſmenn. <sup>6</sup> Cott. netan. <sup>7</sup> Cott. ſpeo-  
bome <sup>8</sup> Bod. ȝeou. <sup>9</sup> Cott. ſe ſiſdom þa þ̅iſ leuð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

~ § VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.<sup>4</sup>

FOR þý þe ſceolbon eallon<sup>1</sup> mægne ſprian<sup>2</sup> æfter Lobe. ꝥ  
 þe riſten<sup>3</sup> hƿæt he ƿære. þeah hit ure mæþ ne rie ꝥ þe ƿitan  
 hƿæt<sup>4</sup> he rie. þe ſculon þeah be ðær anðgiter mæþe. ðe he ur  
 ƿiſþ. ſunbiſan.<sup>5</sup> ſƿa ſƿa þe ær cƿæþon.<sup>6</sup> ꝥ mon ſceolbe<sup>7</sup> ælc  
 ðing ongitan be hiſ anðgiter mæþe. forþam<sup>8</sup> þe ne maƿon ælc  
 ðing ongitan ſƿýlc ſƿilce<sup>9</sup> hit iſ.<sup>10</sup> Ælc ƿerceanft ðeah ægþer ƿe  
 ƿerceanft ƿe unƿerceanft ꝥ ſƿeotolap ꝥ Loh ece iſ. forþam  
 næfpe ſƿa manega ƿerceanfta anð ſƿa micla ƿ ſƿa<sup>11</sup> fægna<sup>12</sup> hi  
 ne unherþiobben læſſan ƿerceanfta ƿ læſſan anƿealbe þonne hi  
 ealle ſinðon. ne ſuþum emn miclum. Ða cƿæþ ic. Ðƿæt iſ  
 ecner. Ða cƿæþ he. Ðu me ahræft miclef ƿ earþoþeſ to on-  
 gitanne. ƿiſ ðu hit ongitan<sup>13</sup> ƿilt. ðu ſcealt habban ær ðiner  
 moðer eartan clæne ƿ hluttre.<sup>14</sup> Ne mæx ic ðe nauht belan  
 þær þe ic ƿat. ƿart ðu ꝥ þuio þing ſinðon on ðiſ miðþaneaphe.<sup>15</sup>  
 An iſ hƿilenblic ƿæt hæfþ ægþer<sup>16</sup> ƿe ſƿuman ƿe enbe. ƿ ic<sup>17</sup>  
 nat ðeah nan ƿuht þær ðe hƿilenblic iſ nauþer ne hiſ ſƿuman  
 ne hiſ euiþe. Oþer þing iſ ece. ꝥ hæfþ ſƿuman ƿ næfþ nænne  
 enbe. ƿ ic<sup>17</sup> ƿat hƿonne hit onginþ. ƿ ƿat ꝥ hit næfpe ne ƿe-  
 enþap. ꝥ ſint englaſ anð monna ſapla. Ðuðþe þing iſ ece  
 buton enbe ƿ buton anginne. ꝥ iſ Loh. Betƿuþ þam<sup>18</sup> þuio iſ  
 ſƿipe micel toſceap. Liſ ƿit ꝥ ealle ſculon aſmeagan.<sup>19</sup> þonne  
 cume ƿit late to enbe þiſſe bec. oðþe næfpe :- Ac an ðing  
 þu ſcealt nýbe<sup>20</sup> þær ær<sup>21</sup> ƿitan. for hƿý Loh iſ ƿelaten ſio  
 heliſte ecner. Ða cƿæþ ic. Ðƿý. Ða cƿæþ he. Forþon þe ƿiton  
 ſƿipe lýtel þær þe ær ur ƿær. buton be ƿemynþe. ƿ be ƿe-  
 aſcunþe.<sup>22</sup> anð ƿet læſſe þær ðe æfter ur biþ. ꝥ an ur iſ ƿe-  
 ƿiſlice anþreapþ ꝥ te þonne biþ. ac him iſ eall anþreapþ. ƿe ꝥ  
 te ær ƿær. ƿe ꝥ te nu iſ. ƿe ꝥ te æfter ur bið. eall hit iſ him  
 anþreapþ. Ne ƿexþ<sup>23</sup> hiſ ƿelena. ne eac næfpe ne ƿanaþ. Ne  
 ofinan he næfpe nan<sup>24</sup> ƿuht. forðam næfpe nauht he<sup>25</sup> ne

<sup>4</sup> Boet. lib. v. proſa 6.—Quoniam igitur, uti paulo ante, &c.

<sup>1</sup> Cott. ealle.

<sup>2</sup> Cott. ſpýman.

<sup>3</sup> Bod. riſten.

<sup>4</sup> Cott. hƿýlc.

<sup>5</sup> Cott. ſunþian.

<sup>6</sup> Cott. cƿæþon.

<sup>7</sup> Cott. ſceolbe.

<sup>8</sup> Cott. forþam.

<sup>9</sup> Cott. ſƿýlce.

<sup>10</sup> Cott. bið.

<sup>11</sup> ſƿa, deest in MS. Bod.

<sup>12</sup> Bod. fægna.

<sup>13</sup> Cott. ƿitan.

<sup>14</sup> Cott. hlutop.

<sup>15</sup> Cott. miðþaneaphe.

<sup>16</sup> Bod. þær þe ægþer.

<sup>17</sup> ic, deest in MS. Cott.

<sup>18</sup> Cott. betƿuþ þam.

<sup>19</sup> Cott. toſmeagan.

<sup>20</sup> Cott. nebe.

<sup>21</sup> Cott. an.

<sup>22</sup> Cott. ƿemynþe.

<sup>23</sup> Cott. ſcealþ.

<sup>24</sup> Cott. nan.

<sup>25</sup> Cott. forþam he næfpe nan.

## CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding, which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forþgeat.<sup>1</sup> Ne secð he nanpuht, ne ne rmeap, forþam<sup>2</sup> ðe he hit  
 pat eall. Ne secþ he nan puht, forðæm<sup>3</sup> he nan puht ne for-  
 leaþ. Ne eht he nanne puhte, for þý hine nan puht ne mæg  
 flion. Ne onþræst he nanpuht.<sup>4</sup> forðæm he næfð nænne  
 rucpan, ne furpum nænne gelican, Simle he biþ ȝefenbe, ȝ ne  
 panap hýr<sup>5</sup> næfre nauht, Simle<sup>6</sup> he bið ælmihtig, forþæm he  
 rimle<sup>6</sup> pile ȝob<sup>7</sup> and næfre nan yfel. Nis him nanef ðinger  
 neðþearf, Simle<sup>8</sup> he bið locenbe, ne flæpp he næfre, Simle<sup>8</sup>  
 he biþ gelice manppæpe, Simle<sup>8</sup> he biþ ece, forþam næfre ȝio  
 tið næf þ he næpe, ne næfre ne pýp, Simle<sup>8</sup> he bið fpeoh, ne  
 biþ he to nanum peopce ȝenebeb, For his ȝobcunðlicum an-  
 pealbe he is æghpær andþearb, Dis micelnerre ne mæg nan  
 monn ametan, nis þ ðeah no lichomlice<sup>9</sup> to penanne, ac  
 ȝartlice, ȝpa ȝpa nu riðom is ȝ nihtpær, forþæm he þ is  
 relf, Ac hræt ofermodige ȝe þonne oððe hpy ahebbe ȝe eop  
 riþ ȝpa heane anpealb, forþamþe ȝe<sup>10</sup> nauht riþ hine ðon ne  
 mazon, forþæm ȝe eca ȝ ȝe ælmihtiga rimle<sup>11</sup> rit om þam<sup>12</sup>  
 heah retle his anpealþe, þonan he mæg eall ȝerion, and ȝilt  
 ælcum be ðam rihte<sup>13</sup> æfte his ȝerþphtum, forþam hit nýr<sup>14</sup>  
 no unnýt<sup>15</sup> ðæt pe hopien to Lode, forþæm he ne pent<sup>16</sup> no  
 ȝpa ȝpa pe ðop, Ac abibbaþ<sup>17</sup> hine eadmodlice, forþæm he is  
 riþe rimmob and riðe milbheopt, Debbað eopere, Gode to him  
 mid eorum honbum ȝ bibbaþ ðær ðe riht ȝe and eopere þearf  
 rie, forþam<sup>18</sup> he eop nýle<sup>10</sup> pýman, hatiaþ ȝfel ȝ florp<sup>20</sup> ȝpa ȝe  
 riþort mazon, lufiaþ cneactur ȝ folȝiaþ ðæm, Ge habbaþ micle  
 ðearfe<sup>21</sup> þæt ȝe rimle<sup>22</sup> pel ðon, forþæm ȝe rimle<sup>22</sup> beforan  
 þam ecan ȝ þam ælmehtigan Lode ðop eall þ þ ȝe ðop, eall he  
 hit ȝerhþ ȝ eall he hit forȝilt, AÐEN:

<sup>1</sup> Cott. nefor geat.<sup>2</sup> Cott. forþæm.<sup>3</sup> Cott. forþý.<sup>4</sup> Cott.

he hun nane puht.

<sup>5</sup> Cott. hýr.<sup>6</sup> Cott. Symle.<sup>7</sup> Cott. ȝob.<sup>8</sup> Cott. Symle.<sup>9</sup> Cott. licumlice.<sup>10</sup> Bod. lu.<sup>11</sup> Cott. ælmehtiga rýnde.<sup>12</sup> Cott. þæm.<sup>13</sup> Cott. riþe rihte.<sup>14</sup> Cott. nis.<sup>15</sup> Cott. unnýt.<sup>16</sup> Bod. pelt.<sup>17</sup> Cott. libbað.<sup>18</sup> Cott. forþæm.<sup>19</sup> Cott. nede.<sup>20</sup> Cott. fleoð.<sup>21</sup> Cott. neþþearfe.<sup>22</sup> Cott. rýnde.



thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. Amen

DRIFTEN ælmihtiga God. wýrhta 7 wealdenð ealra ge-  
 wearda. ic biððe ðe for þinne micelan miltseortneýran. 7 for  
 þære halegan rode tacne. 7 for ðeam Marian mægð habe. and  
 for ðeam Michaeler gehýrnumneýre. 7 for ealra þinna halgena  
 lufan 7 heora earnumnum. þ þu me gewýrte bet þonne ic  
 awýrhte to þe. 7 gewýrta me to ðinum willan and to minre sawle  
 þearfe bet ðonne ic sylf cunne. 7 gewerða min God to ðinum  
 willan 7 to minre sawle þearfe. 7 gewerða me wið þær beofles  
 cýrnnumnum. and awýrta fram me ða fulan galdýrre 7 ælc un-  
 rihtwýrre. 7 gewerða me wið minum wíðernnum gewer-  
 penlicum 7 ungewerpenlicum. 7 tæc me ðinne willan to wýrcenne.  
 þ ic mæge ðe inweardlice lufian to forðon eallum þingum mid  
 clænum gewance 7 mid clænum lichaman. forþon þe ðu sawt  
 min geowpenð. 7 min alyfenð. min fultum. min frower. min  
 trefner. 7 min to hope. ri þe lof 7 wulfer nu 7 á á á to  
 worulðe buton æghwílcum enbe. AÐEN :

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. **AMEN.**



THE ANGLO-SAXON VERSION  
OF  
THE METRES OF BOETHIUS,  
WITH  
AN ENGLISH FREE TRANSLATION,

BY  
MARTIN F. TUPPER, ESQ., D.C.L.,  
&c. &c. &c.

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PROÆMIUM.

ÐUS Aelfreb ur.  
ealb-spell þeahte.  
Gýning ƿest-ſexna.  
cƿæpt meþhohe.  
leoð-ƿýrhta lyt.  
Ðun ƿær lyt micel.  
þæt he ƿrofrum leobum.  
leoð ſpellode.  
monnum myrgen.  
myrlice cƿiðar.  
þý læſ ælnege.  
utubryce.  
reþhene ſecg.  
þonne he ſpeleſ lyt.  
gýmð ƿon hyr gylpe.  
le ſceal giet ſƿeacan.  
ƿon on fitte.  
ƿole-cudne þreð.  
haþeþum ſecgean.  
hlirte ſe þe pille.

INTRODUCTION.

THUS to us did Alfred sing  
A spell of old;  
Song-craft the West-Saxon king  
Did thus unfold:  
Long and much he long'd to  
His people then [teach  
These mixt-sayings of sweet  
The joys of men; [speech,  
That no weariness forsooth,  
As well it may,—  
Drive away delight from truth,  
But make it stay.  
So he can but little seek  
For his own pride:  
A fyfte of song I fitly speak,  
And nought beside:  
A folk-beknown and world-  
I have to say; [read thing  
To all the best of men I sing,—  
List, ye that may.

## METRUM I.

Ðit pær geara nu.  
 þætte Lotan eartan.  
 of Scidþia.  
 redbar læbbon.  
 þneate gepnungon.  
 þeob-lond monig.  
 retton ruðpearþer.  
 riȝe-þeoba tpa.  
 Lotene rice.  
 gearu-mælum peox.  
 hæfban him gecynþe.  
 cýningas tpegen.  
 Ræþȝob and Alepic.  
 rice gepungon.  
 Ða pær ofer muntȝop.  
 monig atȝhteþ.  
 Lota ȝylpeþ full.  
 ȝuðe ȝelȝrteþ.  
 folc-ȝepinner.  
 fana hpeapfoþe.  
 riȝ on reapte.  
 reotens þohton.  
 Italia.  
 ealle<sup>1</sup> ȝegongan.  
 lind-riȝende.  
 higelærtan.  
 ȝrua efne ffrom muntȝop.  
 oð þone mæpan pearoð.  
 þær Sicilia.  
 ȝæ-ȝtreamum in.  
 eȝlonð micel.  
 eþel mæprað.  
 Ða pær Romana.  
 rice gepunnen.  
 abnocen burȝa cȝȝt.  
 beabu-riȝcum pær.  
 Rom ȝepȝmeþ.  
 Ræþȝot and Alepic.  
 foron on þæt færtan.

## METRE I.

OF ROME AND BOETHIUS.

It was long of yore  
 That the Gothic rout,  
 Forth from Scythia's eastern  
 shore,  
 Led their shieldmen out,  
 Thronged with swarms of war  
 The lands of many a clan,  
 And in the South set firm and  
 far,  
 Two tribes to trouble man.  
 Yearly waxed and grew  
 Those Gothic kingdoms  
 twain,  
 And Alaric and Rhædgast too,  
 Right royally did reign.  
 Then down the Alps the Goth  
 Made haste to force his way,  
 In haughty pride all fiercely  
 wrath  
 And lusting for the fray.  
 Their banner fluttered bright,  
 While all Italia through  
 Shot ruthless in their linden  
 might  
 The shielded warrior crew,  
 Forth from the Alpine drifts  
 To great Sicilia's coast,  
 Where in the sea-stream it  
 uplifts,  
 Its lofty island boast.  
 Then Rome's old rule was  
 crush'd,  
 Her countineas despoil'd,  
 And by that host, with battle  
 flush'd,  
 The city's beauty soil'd.

<sup>1</sup> Cott. ealla.

fleah Larene.  
 mið þam æþelingum.  
 ut on Lrecar.  
 Ne meahce þa feo þea lar.  
 riȝe forstanban.  
 Lotan mið guðe.  
 ȝio monna ȝeſtmon.  
 realbon unpillum.  
 eþel þearþar.  
 halige aþar.  
 þær ȝehwæþereȝ paa.  
 Deah þær maȝo-ſinca.  
 moð mið Lrecum.  
 ȝif hi leoð-ſuman.  
 læſtan ðorȝten.  
 Stob þȝage on þam.  
 þeoð þær ȝepunnen.  
 pintpa mænigo.  
 oð þæt pȝnð ȝeſcnaȝ.  
 þæt þe þeubrice.  
 þeȝnaȝ and eoplar.  
 hepan ȝceolban.  
 ȝær ȝe þeþetema.  
 Lpȝte ȝecnoben.  
 cȝuning ȝelfa onfeng.  
 fulluht þearum.  
 Fæȝnobon ealle.  
 Rompaȝa beapn.  
 and him pecene to.  
 ſpȝeȝ pilnebon.  
 De him fæſte ȝeher.  
 þæt hy ealð-ſihta.  
 ælceȝ moſten.  
 pȝpðe ȝepunigen.  
 on þæpðe pelegan bypȝ.  
 þenben Lioð puolbe.  
 þæt he Lobena ȝepealb.  
 aȝan moſte.  
 De þæt eall aleaȝ.  
 þær þæm æþelinge.  
 Apȝmaner.

Alaric and Rhædgast  
 The fastness first they seek,  
 While Cæsar with his chiefs  
 fled fast

For safety to the Greek.

Then could the wretched band,  
 Left mournfully behind,  
 No more the warring Goth  
 withstand,  
 Nor much of mercy find.

Unwillingly their trust  
 The warders then gave up,  
 None to his oath was true and  
 just;  
 And full was sorrow's cup.

Yet to the Greek outyearn'd  
 The people, as at first,  
 And for some daring leader  
 burn'd  
 To follow whom they durst.

The people wore their woes  
 Many a wintry year,  
 Till weird-ordained Theodoric  
 rose,  
 Whom thane and earl should  
 hear.

To Christ the chief was born,  
 And water-wash'd the king,  
 While all Rome's children blest  
 the morn  
 That peace with it should  
 bring.

To Rome he vowed full fast  
 Her old-time rights to yield,  
 While God should grant his  
 life to last,  
 The Gothic power to wield.

geþpola leornas.  
 þonne'Drihtnes æ.  
 Ðæt Iohannes.  
 goðne Papan.  
 heafte beheapon.  
 næs þ̅ hæplic bæb.  
 eac þam pæs unnum.  
 oðnes manes.  
 þ̅ se Gota fremede.  
 goðra gehwlcum.  
 Ða pæs wicra sum.  
 on Rome byrig  
 ahefen ðenetoza.  
 hlaforde leof.  
 þenben Lyncertole.  
 Lneacas woldon.  
 Ðæt pæs rihtwyr sum.  
 pæs<sup>1</sup> nis Romwyrum.  
 sum-geora wella.  
 riðpan longe he.  
 pæs for weorðe wæs.  
 weorð-mynra georn.  
 beorn boca gleap.  
 Bohtas.  
 se hæle hatte.  
 se pone hliran gepah.  
 Wæs him on gemýnðe.  
 mæla gehwile.  
 wyl anð eowit.  
 pæt him elpeoðge.  
 kynwyr cyðdon.  
 pæs on Lneacas holb.  
 gemunbe þara ara.  
 anð ealh-wita.  
 þe his elþan.  
 nis him alton longe.  
 lutan anð lissa.  
 Anðan þa listum ýmbe.  
 pencean weaplice.  
 hu he weðe meahce.

He did forswear all that :  
 The Atheling he lied,  
 To please Arius God forgot,  
 And falsely slipp'd aside.  
 He broke his plighted oath,  
 And without right or ruth,  
 Good John the Pope against  
 all troth  
 Beheaded for the truth.  
 A shameful deed was there ;  
 And heaps of other ill  
 Against the good this Goth did  
 In wickedness of will. [dare  
 A man there was just set  
 For heretoch in Rome,  
 Loved by the lord whose bread  
 he ate,  
 And dear to all at home :  
 Dear also to the Greek,  
 When he the town did save ;  
 A righteous man, whom all  
 would seek,  
 For many gifts he gave.  
 Long since was he full wise,  
 In worldly wit and lore,  
 Eager in worth and wealth to  
 rise,  
 And skill'd on books to pore.  
 Boethius was he hight :  
 He ate shame's bitter bread,  
 And ever kept the scorn in  
 sight  
 Outlandish kings had said.  
 He to the Greek was true,  
 And oft the old-rights told,  
 Which he and his forefathers  
 too  
 From those had won of old.

<sup>1</sup> Cott. mss.



Lƿecar oncernan.  
 ƿæt ƿe Larene.  
 eft anƿalð ofen hi.  
 aƷun moƷte.  
 ƿenbe ærenh-Ʒepnit.  
 ealb-hlaƿorðum.  
 beƷelice.  
 anð hi ƿorð Drihtne bæð.  
 ealðum tƷieopum.  
 ƿæt hi æft to him.  
 comen on ƿa ceapƷe.  
 lere Lƿeca ƿitan.  
 ƿæðan Romƿarum.  
 ƿiliter ƿýrðe.  
 lere þone leobƷeƿe  
 Ða ƿa laƷe ouƷeant.  
 Deoðƿic Amuling.  
 anð þone þeƷn ofeƷƷenz  
 heht fæƷlice.  
 ƿolc-Ʒerƿar.  
 heaðon þone hepe-ƿine.  
 ƿær him hƷeoð Ʒeƿa.  
 ege ƿrom þun eoƷle.  
 he hane nune.  
 heht on capceƿne.  
 cluƷteƿ beluran.  
 Ða ƿær moð-Ʒeƿa.  
 miclum ƷeðƷeƷeð.  
 BoetiuƷ.  
 bƷeac longe æƿ.  
 ƿlencea unðer ƿolenum.  
 he ƿý ƿýr meahƷe.  
 ƿoðan ƿa þƷaƷe.  
 ƿa hio ƿƿa þeapł becom.  
 Fær ƿa opmoð eoƷł.  
 aƷe ne ƿenðe.  
 ne on þun fæƷtene.  
 ƿroƷƷe Ʒeunne.  
 ac he neopł aƷƷeahƷ.  
 niƷen of ðune.  
 feol on ƿa floƷe.

Carefully then he plann'd  
 To bring the Greek to Rome,  
 That Cæsar in his rightful land  
 Again might reign at home.

In hidden haste he plied  
 With letters all the lords,  
 And prayed them by the Lord  
 who died,  
 To heed his earnest words.

Greece should give laws to  
 Rome,  
 And Rome should Greece  
 obey;  
 The people longed to let them  
 come  
 To drive the Goth away.

But lo! the Amuling  
 Theodoric found out all,  
 And bid his fellows seize and  
 bring  
 This high-born chief in  
 thrall.

He feared that good earl well,  
 And straightly bade them  
 bind  
 Boethius in the prison cell,  
 Sore troubled in his mind.

Ah! he had basked so long  
 Beneath a summer sky,  
 Ill could he bear such load of  
 wrong,  
 So heavy did it lie.

Then was he full of woe,  
 Nðr heeded honour more;  
 Reckless he flung himself  
 below  
 Upon the dungeon floor;

fela poþa gppæc.  
 forþoht þearle.  
 ne penðe þonan æfre.  
 cuman of þæm clammum.  
 cleopobe to Drihtne.  
 geompan ſtemne.  
 gýbbobe þur:-

Much mourning, there he lay,  
 Nor thought to break his  
 chains,  
 But to the Lord by night and  
 day,  
 Sang thus in sighing strains.

METRUM II.<sup>a</sup>

Ðpæt ic hoða fela.  
 lurtlice geo.  
 ranc on rælum.  
 nu ſceal riorgende.  
 poþe gepægeb.  
 pſeccea gromor.  
 riſgan rap-cpibap.  
 Me þioſ ſiccetung hapað.  
 aſæleb þeſ geocſa.  
 ꝥ ic þa geb ne mæg.  
 geſegean gpa fægne.  
 þeah ic fela gto þa.  
 ſette roð-cpiba.  
 þonne ic on rælum pæg.  
 Opt ic nu miſcýpne.  
 cuðe gppæce.  
 anb þeah uncuðne.  
 æp hpulum fonb.  
 me þaſ poþulb fælða.  
 pel hpæp<sup>1</sup> blimbne.  
 on þiſ bimme hol.  
 býrne foþlæbbon.  
 anb me þa beſýpton.  
 pæbeſ anb pſoſpe.  
 foþ heoia untſeopum.  
 þe ic him æfre beſet.  
 tſupian ſceolbe.  
 hi me toþenbon.  
 heoþa bacu biteþe.

## METRE II.

## A SORROWFUL FYTTE.

Lo! I sang cheerily  
 In my bright days,  
 But now all wearily  
 Chaunt I my lays;  
 Sorrowing tearfully,  
 Saddest of men,  
 Can I sing cheerfully,  
 As I could then?

Many a verity  
 In those glad times  
 Of my prosperity  
 Taught I in rhymes;  
 Now from forgetfulness  
 Wanders my tongue,  
 Wasting in fretfulness  
 Metres unsung.

Worldliness brought me here—  
 Foolishly blind,  
 Riches have wrought me here  
 Sadness of mind;  
 When I rely on them,  
 Lo! they depart,—  
 Bitterly, fie on them!  
 Rend they my heart.

<sup>a</sup> Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-  
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

<sup>1</sup> Cott. hpær.

and heopa blisse from.  
 Forþam wolbe ge.  
 peowulb frýnð mine.  
 recgan oðþe ringan.  
 þæt ic gefælic mon.  
 pæpe on peowulbe.  
 ne gýnt þa popð roð.  
 nu þa gefælp̃a ne magon.  
 gumle gepunigan.

METRUM III.<sup>b</sup>

Æala on hu grimnum.  
 and hu gþunblearum.  
 geaðe gþinceð.  
 þæt gþeopcenbe moð.  
 þonne hit þa gþronzan.  
 gþonmar beatað.  
 peowulb-biþgunða.  
 þonne hit pinnenbe.  
 hiþ aþen leoht.  
 an foþlæteð.  
 and mið una forþit.  
 þone ecan gefean.  
 þiunzð on þa þioþno.  
 þiþþe þeowulbe.  
 forþum gefþenceð.  
 gþa iþ þiþrum nu.  
 moðe gelumpen.  
 nu hit marie ne þat.  
 forþe Lohe guber.  
 buton gþonþnunze.  
 gþiemþre þeowulbe.  
 hu iþ forþre þearf.

Why did your songs to me,  
 World-loving men,  
 Say joy belongs to me,  
 Ever as then?  
 Why did ye lyingly  
 Think such a thing,  
 Seeing how flyingly  
 Wealth may take wing?

## METRE III.

## A FYTTE OF DESPAIR.

Alas! in how grim  
 A gulf of despair,  
 Dreary and dim  
 For sorrow and care,  
 My mind toils along  
 When the waves of the world  
 Stormy and strong  
 Against it are hurl'd.  
 When in such strife  
 My mind will forget  
 Its light and its life  
 In worldly regret,  
 And through the night  
 Of this world doth grope  
 Lost to the light  
 Of heavenly hope.  
 Thus it hath now  
 Befallen my mind,  
 I know no more how  
 God's goodness to find,  
 But groan in my grief  
 Troubled and tost,  
 Needing relief  
 For the world I have lost.

<sup>b</sup> Duct. lib. i. metrum 2.—Hæu, quam præcipiti mersa profundo, &c.

## METRUM IV.\*

Æala þu rcippenb.  
 rcippa tungla.  
 hefoner anb eorpan.  
 þu on heah-ietle.  
 ecum iucfart.  
 anb þu ealne hpæðe.  
 hefon ymbhpearfert.  
 anb þurh þine halige miht.  
 tunglu genebert.  
 þæt hi þe to hepað.  
 rpylce reo runne.  
 rpeaptra nihta.  
 þioftra abpæfced.  
 þurh þine meht.  
 blacum leohte.  
 beophte rreorpan.  
 mona gemetgað.  
 þurh þinra meahta rpeb.  
 hpilum eac þa runnan.  
 riner bepeapað.  
 beophtan leohter.  
 þonne hit gebýrgan mæg.  
 þæt rpa geneahne.  
 nebe peorpað.  
 rpelce þone mæran.  
 morxenrreorpan.  
 þe þe oðre naman.  
 æfenrreorpa.  
 nemnan hepað.  
 þu genebert pone.  
 þæt he þære runnan.  
 rið bepiſe.  
 geapa gehpelce.  
 he gongan rfeul.  
 beforan rfean.  
 Ðwæt þu ræber percept.  
 gumuſ-lange baſar.  
 riðe hæte.

## METRE IV.

## A PSALM TO GOD.

O Thou, that art Maker of  
 heaven and earth,  
 Who steerest the stars, and  
 haſt given them birth;  
 For ever Thou reignest upon  
 Thy high throne,  
 And turnest all ſwiftly the  
 heavenly zone.

Thou, by Thy ſtrong holineſſ~  
 drivest from far  
 In the way that Thou wilt  
 each worſhipping ſtar;  
 And, through Thy great power,  
 the ſun from the night  
 Drags darkneſs away by the  
 might of her light.

The moon, at Thy word, with  
 his pale ſhining rays  
 Softens and ſhadows the ſtars  
 as they blaze,  
 And even the Sun of her  
 brightneſs bereaves,  
 Whenever upon her too cloſely  
 he cleaves.

So alſo the Morning and Even-  
 ing Star  
 Thou makeſt to follow the Sun  
 from aſar,  
 To keep in her pathway each  
 year evermore,  
 And go as ſhe goeth in  
 guidance beſore.

\* Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinteþi-bagum.  
 punþnum ꝛceopta.  
 tida zetiohhæft.  
 Ðu þæm tꝛieopum seleft.  
 ſupan anb peſtan.  
 þa æp ƿe ſƿeaſta ꝛtoꝛm.  
 noþþan anb eaſtan.  
 benumen hæfþe.  
 leaƿa Ʒehpeſceƿ.  
 þuþh þone luðþan ƿinb.  
 Eala hƿæt on eoþþan.  
 ealla Ʒeꝛceafta.  
 hýpað þinpe hæƿe.  
 doð on heoƿonum ſƿa ſome.  
 moþe anb mæƷne.  
 butan men anum.  
 ƿe ƿið þinum ƿillan.  
 ƿýpceð optoꝛt.  
 Ʒella þu eca.  
 anb þu ulanlicga.  
 ealra Ʒeꝛceafta.  
 ƿeƿpeuþ anþ peccenb.  
 aþa þinum eapum.  
 eoþþan tuþpe.  
 monna cýne.  
 þuþh þinra mehta ſƿeþ.  
 Ðƿi þu ece Eob.  
 æƿne ƿolþe.  
 þæt ſio ƿýnþ on Ʒeƿill.  
 þenþan ꝛceolþe.  
 ýðlum monnum.  
 ealler ſƿa ſƿiðe.  
 hio ſil opt ðeƿeð.  
 unſcylþezum.  
 Ðittað ýfele men.  
 Ʒionþ eoƷið-ƿicu.  
 on heah-ſetlum.  
 halige þuccað.  
 unþeƿ heopa fotum.  
 Ʒapum uncuð.  
 bƿi ſio ƿýnþ ſƿa ƿo.

Behold too, O Father, Thou  
 workest aright  
 To summer hot day-times of  
 long-living light,  
 To winter all wondrously or-  
 derest wise  
 Short seasons of sunshine with  
 frost on the skies.

Thou givest the trees a south-  
 westerly breeze,  
 Whose leaves the swart storm  
 in its fury did seize  
 By winds flying forth from the  
 east and the north  
 And scattered and shattered  
 all over the earth.

On earth and in heaven each  
 creature and kind  
 Hears Thy behest with might  
 and with mind;  
 But man, and man only, who  
 oftenest still  
 Wickedly worketh against Thy  
 wise will.

For ever, Almighty One, Maker,  
 and Lord,  
 On us, wretched earthworms,  
 Thy pity be poured;  
 Why wilt Thou that welfare to  
 sinners should wend,  
 But loittest weird ill the un-  
 guilty ones rend?

Evil men sit, each on earth's  
 highest seat,  
 Trampling the holy ones under  
 their feet;

penban ſceolbe.  
 Ðra ſint gehýbbe.  
 heƿ on populbe.  
 geonð bupga ſela.  
 beophhte cƿæſtaſ.  
 Unrihtƿire.  
 eallum tidum.  
 habbað on hoſpe.  
 þa þe him ſinðon.  
 rihter ƿiſſan.  
 riçer ƿýrðſan.  
 Bið ð leaƿe loſ.  
 lange hƿile.  
 beƿriçen mið ƿƿencum.  
 Nu on populbe heƿ.  
 monnum ne beƿiað.  
 mane aƿaſ.  
 Liſ þu nu ƿalbenð ne ƿilt.  
 ƿiſbe ſceopan.  
 ac on ſelf-ƿille.  
 riçan læteſt.  
 þonne ic ƿat þæt te ƿile.  
 populð-men tƿeoçan.  
 geonð ſolban-ſceat.  
 buton ſea ane.  
 Cala min Ðrihten.  
 þu þe ealle ofeƿrihten.  
 populbe geſceapta.  
 ƿlit nu on moncýn.  
 milbum eaçum.  
 nu hi on monægum heƿ.  
 populbe ýpum.  
 ƿýrmað auið ſƿincað.  
 eaſune eoƿð-ƿapan.  
 aƿia him nu þa.

Why good should go crookedly  
 no man can say,  
 And bright deeds in crowds  
 should lie hidden away.

The sinner at all times is  
 scorning the just,  
 The wiser in right, and the  
 worthier of trust;  
 Their leasing for long while  
 with fraud is beclad,  
 And oaths that are lies do no  
 harm to the bad.

O Guide, if thou wilt not steer  
 fortune amain,  
 But lettest her rush so self-  
 willed and so vain,  
 I know that the worldly will  
 doubt of Thy might,  
 And few among men in Thy  
 rule will delight.

My Lord, overseeing all things-  
 from on high,  
 Look down on mankind with  
 mercy's mild eye;  
 In wild waves of trouble they  
 struggle and strive,  
 Then spare the poor earth-  
 worms, and save them  
 alive!

METRUM V.<sup>d</sup>

Ðu meahc be þæpe runnan.  
 ƿeotole ƿeƿencean.  
 anð be æghƿelcum.  
 oðrum ƿeoƿpan.  
 ƿara þe æfteƿ bunƿum.  
 beoƿihtort ƿeineð.  
 Eſ him ƿan ƿope.  
 ƿolcen hangað.  
 ne mægen hi ƿa leohtne.  
 leomaan anƿeuban.  
 ær ƿe ƿicca miſt.  
 ƿinra ƿeoƿðe.  
 Ðra oft ƿinylce ƿæ.  
 ƿuþeƿne ƿinð.  
 ƿræge ƿlar-hluðne.  
 ƿunnume ƿeƿeƿeð.  
 ƿonne hie ƿemengað.  
 micla ƿſta.  
 onhƿeƿað hƿon-mepe.  
 hƿioh bið ƿonne.  
 ƿeo þe ær ƿlabu.  
 on-ƿene ƿær.  
 Ðra oft ærƿƿinge.  
 utapealleð.  
 of clife hapum.  
 col anð hluƿop.  
 anð ƿeƿeclice.  
 ƿulce floƿeð.  
 ƿneð ƿið hƿ earþer.  
 oð hun on innan ƿeð.  
 munter mægen-ƿtan.  
 anð hun on miððan ƿelheð.  
 æƿeubloð of ƿæni ƿoppe.  
 he on tu ƿiðpan.  
 ƿoƿceahen ƿƿið.  
 ƿcu bið ƿeƿeƿeð.  
 hƿunna ƿeblonben.  
 hƿioð bið onpenheð.

## METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and  
 the sun  
 Shining on cities so bright,  
 If the welkin hangs dreary and  
 dun,  
 To wait in the mist for the  
 light.

So too, the calm sea, glassy  
 grey,  
 The south wind all grimly  
 makes riot;  
 And whirlpools in strife stir  
 away  
 The whale-pond that once  
 was so quiet.

So also, outwalleth a spring,  
 All clear from the cliff and  
 all cool,  
 Till midway some mountain  
 may fling  
 A rock to roll into the pool.

Then broken asunder will seem  
 The rill so clear-running  
 before,  
 That brook is turned out of  
 its stream,  
 And flows in its channel no  
 more.

So now, in thy darkness of  
 mind,  
 Thou wilt my wisdom to  
 spurn, .

<sup>d</sup> Boet. lib. i. metrum 7.—Nubibus atris, &c.

of his riht myne.  
 rýpum toflopen.  
 swa nu þa þiostru.  
 þinre heortan willað.  
 minre leohtan.  
 lape riðstondan.  
 and þin mod-geþonc.  
 miclum gebreƿan.  
 Ac gif þu nu wilnast.  
 þæt þu wel mæge.  
 þæt soðe leoht.  
 sweotole oncnapan.  
 leohte geleanan.  
 þu soðlætan scealt.  
 ible ofer-geþra.  
 unnytne gefean.  
 þu scealt eac yfelne ege.  
 an-soðlætan.  
 woruld-eaƿsopa.  
 ne most þu ƿeran for þæm.  
 ealles to oþmod.  
 ne þu þe æfre ne læt.  
 plenca geƿæcan.  
 þe læs þu ƿeorðe for him.  
 mið ofer-mettum.  
 eft geƿendeh.  
 and to upahafen.  
 for oþroƿum.  
 soðulð geƿælfum.  
 Ne eft to ƿælce.  
 geortreope.  
 ænigef soðer.  
 þonne þe for soðulðe.  
 riðeƿearða mæst.<sup>1</sup>  
 þinga þreage.  
 and þu þe selfum.  
 riðroft outte.  
 soðræm sunle bið.  
 se mod-gefa.  
 miclum gebunden inð.

Withstanding, by trouble  
 made blind,  
 The lessons thou never wilt  
 learn.

Yet now, if ye will, as ye may,  
 The true and pure light  
 clearly know,  
 Let go the vain joys of to-day,  
 The weal that brings nothing  
 but woe.

And drive away bad unbelief,  
 The fears of the world and  
 its care,  
 And be thou not given to grief,  
 Nor yield up thy mind to  
 despair.

Nor suffer thou glad-going  
 things  
 To puff thee with over-much  
 pride,  
 Nor worldliness lifting thy  
 wings,  
 To lure thee from meekness  
 aside;

And let not, too weakly again,  
 Ills make thee despair of the  
 good,  
 When hunted by peril and  
 pain,  
 And haunted by misery's  
 brood.

For always the mind of a man  
 Is bound up with trouble  
 below,

<sup>1</sup> Cott. mæstð.



gebræfneffe.  
 gif hinc ðiecccean mot.  
 þiſſa ypla hƿæþer.  
 innan ſƿencan.  
 forþæin þa tƿegen tƿiegan.  
 ceoð to ſomne.  
 wið þæt moð foran.  
 niſter ðolenian.  
 þæt hit ſeo ere ne mot.  
 linan geonð ſeinan. [niſtum.  
 ſunne fori þæm ſƿeaptum  
 ær þæm hi geſƿiðiað ſeoþen.

If riches or poverty can  
 Engraft it with sin or with  
 woe.

Because the twin evils make  
 dun  
 The mind in a misty swart  
 shroud,  
 That on its eternity's sun  
 Is dim till it scatters the  
 cloud.

## METRUM VI.\*

Ða ſe ƿiſdom eft.  
 ƿoþ-hoþ ouleac.  
 ſang ſoð-cƿiþ.  
 anð þuſ ſeþa cƿæð.  
 Ðonne ſio ſunne.  
 ſƿeotoloſt ſeineð.  
 haþroſt of heþone.  
 hƿæðe bioð aþiſtƿoð.  
 ealle ofiſ eorþan.  
 oðre ſceorpan.  
 forþæin hioþa biþteu ne bið.  
 alic [biþtneſſe.]  
 to geſetne.  
 wið þæpe ſunnan leoht.  
 Ðonne ſmolte blæþð.  
 ſuþan anð ƿeſtan ƿið.  
 unðer ſolenum.  
 þonne ƿeaxeð hƿæðe.  
 ſeþer bloſtman.  
 fægen þæt hi moton.  
 Ac ſe ſceapen ſcom.  
 þonne he ſeponð cýmð.  
 noþan anð eaſtan.  
 he ſemmed hƿæðe.  
 þæpe foran þite.

## METRE VI.

## OF CHANGE.

Then did Wiſdom again  
 Unlock his word-board well,  
 And ſang in ſoothful ſtrain  
 The truths he had to tell.  
 When with cleareſt blaze  
 The ſun ſhines in the ſky,  
 The ſtars muſt quench their  
 rays  
 Over the earth ſo high.  
 For that, ſet in the light  
 Of her that rules by day,  
 Their brightneſs is not bright,  
 But diuily dies away.  
 When the wind South-weſt  
 Under the cloud blows low,  
 Field-flowers wax their beſt,  
 Fain to be glad and grow.  
 But when by Eaſt and North,  
 The ſtark ſtorm ſtrongly  
 blows,  
 He ſpeedily drives forth  
 All beauty from the roſe.

\* Doct. lib. ii. metrum 3. — Cum polo Phœbus roſas quatrigis, &c.

Anð eac þa puman jæ.  
 norþerne yrt.  
 nebe gebæbeb.  
 þæt hio rþange geonb rþypeb.  
 on rþapu beateð.  
 Gala þ̅ on eorþan.  
 auht færtliceſ.  
 peoſceſ on populbe.  
 ne punað æſne.

So, with a stern needs-be  
 The northern blast doth  
 dash  
 And beat the wide waste sea  
 That it the land may lash.  
 Alas, that here on earth  
 Nothing is fast and sure;  
 No work is found so worth  
 That it for ever endure.

METRUM VII.<sup>f</sup>

Da onzon je ſiſbom.  
 hſr ȝepunan fſlȝan.  
 ȝho-ſopðum ȝol.  
 ȝſh æt<sup>1</sup> rſpelle.  
 ronz roð-ſpiba.  
 rumne þa ȝeta.  
 Epæð he ne heſbe.  
 þæt on heanne<sup>2</sup> munt.  
 monna æniȝ.  
 meahce aſettan.  
 healle hſoſ-ſæſte.  
 Ne þearf eac hæleþa nan.  
 penan þæſ peoſceſ.  
 þæt he ſiſbom mæȝe.  
 rið oſepimetta.  
 æſſie ȝemenȝan.  
 Deſbeſ þu æſſie.  
 þæt te æniȝ mon.  
 on ronið beoſȝaſ.  
 ſettan meahce.  
 ſæſte healle.  
 Ne mæȝ eac ſiþa nan.  
 riſbom timbpan.  
 þæſi þæſi populb-ȝitȝung.  
 beoſȝ oſepimæheð.  
 baſu ronið pillað.  
 nen poſſipelȝau.

## METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began  
 Wisdom a song,  
 And spoke out his spells as he  
 wander'd along,  
 He said: On a mountain no  
 man can be skill'd  
 With a roof weather-proof a  
 high hall to up build.

Moreover, let no man think  
 ever to win  
 By mixing pure wisdom with  
 over-proud sin.  
 Heard ye that any built firmly  
 on sand,  
 Or caught hold of wisdom with  
 gain-getting hand?

The light soil is greedy to  
 swallow the rain;  
 So now doth the rich, in his  
 measureless gain

<sup>f</sup> Boet. lib. ii. metrum 4.—*Quisquis vult perennem, &c.*<sup>1</sup> Cott. æſt.<sup>2</sup> Cott. heane.

Spā beð þucria nu.  
 gnumbleaſ gnumz.  
 gylper anb æhta.  
 gehþunceð to ðrýggum.  
 ðreoreuðne pelan.  
 anb þeah þæſ þearfan ne bið.  
 þurft aceleþ.  
 Ne mæz hælepa gehpæm.  
 huſ on munte.  
 lanze gelæſtan.  
 foſþæm him lunge on.  
 riſt pinþ ſpapeð.  
 Ne bið ſonþ þon ma.  
 rið nucelne þien.  
 manna ængum.  
 huſer hiſde.  
 ac hit hieoſan wile.  
 riſan ſonþ æfter nene.  
 Spā bioð anpa gehpæſ.  
 monna moð-refan.  
 miclum aſegebe.  
 of hioſa ſcebe ſtýpebe.  
 þonne he ſtronz ðreced.  
 pinþ unheſ polcnum.  
 populb-euſfoſa.  
 oððe hi<sup>1</sup> eft ſe ſepa.  
 þien ouhþeſeð.  
 ſumer ſinbhoſan.  
 wiſeinet ſemen.  
 Ac ſe þe þa ecan.  
 • aſan wille.  
 ſoþan geſælpa.  
 he ſceul ſiðe flion.  
 þiſſe populþe plite.  
 pýnce him ſiðþan.  
 hiſ moðer huſ.  
 þæſ he mæze ſinþan.  
 eaðmetta ſtan.  
 unſeinetſæſtne.<sup>2</sup>  
 gnumb-peul gearone.

<sup>1</sup> Cott. lit.

Of honours and havings, drink  
 deep of ſuch weal,  
 Yea, down to the dregs, and  
 ſtill thirſty will feel.

A houſe on a hill-top may  
 never long ſtay,  
 For quickly the ſwift wind  
 ſhall ſweep it away,  
 And a houſe on the ſand is no  
 better at all;  
 In ſpite of the houſe-herd, in  
 rain it ſhall fall.

So failing and fickle is every  
 mind  
 When rack'd by the rage of  
 this world-trouble wind,  
 And meaſureleſſ cares, as a  
 quick-dropping rain  
 Unſtopping, ſtir up the mind's  
 welkin with pain.

But he who would have ever-  
 laſting true bliſs,  
 Muſt fly from the glare of a  
 world ſuch as this:  
 And then let him make a ſtrong  
 home for his mind,  
 Wherever true Lowlineſſ' rock  
 he can find;

<sup>2</sup> Cott. unig metſæſtne.

je to-ghān ne þearf.  
 þeah hit ƿecge ƿinð.  
 ƿoƿulb-eaƿfoða.  
 oððe ymbhogena.  
 oƿmete men.  
 ƿoƿþæm on ƿæne bene.  
 Ðrihten ſelfa.  
 þara eabmetta.  
 eaƿþært ƿuniȝað.  
 þær ge ƿiſdom á.  
 ƿunað on ȝemýnðum.  
 ƿoƿþon oƿroƿȝ liƿ.  
 ealniȝ læhað  
 ƿoƿulb-men ƿire.  
 buton ƿeunȝe.  
 þonne he eall ƿoƿriðð.  
 eoƿðlicu ȝooð.  
 and eac þara ȝƿela.  
 oƿroƿið ƿunað.  
 hoƿað to þanu ecum.  
 þe þær æfter cunað.  
 Ðine þonne æȝþonan.  
 ælmihtig ȝooð.  
 ſiȝallice.  
 ſimle ȝehealbeð.  
 anƿunȝenðne.  
 hiȝ ægenum.  
 moðer ȝeſelþum.  
 þurh metoðer ȝire.  
 þeah hine ge ƿinð.  
 ƿoƿulb-eaƿfoða.  
 ſƿiðe ſƿence.  
 and hine ſiȝale.  
 ȝemen ȝæle.  
 þonne him ȝumme on.  
 ƿoƿulb-ſælþa ƿinð.  
 ƿnaðe blaƿeð.  
 þeah þe hine ealneȝ.  
 ge ymbhoȝa þýſſa.  
 ƿoƿulb-ſælþa.  
 ƿnaðe hƿecce.

A settled ground-anchor that  
 never shall slide,  
 Though trouble attack it by  
 tempest and tide;  
 For that, in Lowliness' valley  
 so fair,  
 The Lord, and mind-wisdom  
 for ever live there.

Therefore leads always a quiet-  
 like life  
 The wise in the world, without  
 changes or strife,  
 When heedless alike of earth's  
 good and earth's ill,  
 He watches in hope of an after-  
 world still.

Such an one evermore God ever  
 kind  
 Happily keeps in the calm of  
 his mind;  
 Though wild winds of sorrow  
 against him are hurl'd,  
 Though always annoyed by the  
 cares of the world,  
 Though wrathful and grim are  
 these trouble-dark gales,  
 And Care in its anguish and  
 anger assails.

METRUM VIII.<sup>s</sup> .

Sona swa ge swiðom.  
 þar soðis hæfðe.  
 swetole swiðhte.  
 he þa swiðan ongan.  
 swigan soð-cwiðar.  
 and þar swelca cwæð.  
 Swæt so soðme elð.  
 soð-buendum.  
 geonð eorðan-geat.  
 æðlpan bohte.  
 þa þa anpa æðlþæm.  
 on eorð-þærtum.  
 genoh þuhte.  
 ur hit nu þa swelc.  
 næpon þa geonð peopulðe.  
 þelge hanar.  
 ne swiðce.  
 mettar ne swincar.  
 ne hi swa swiðgla.  
 swa ne geonðon.  
 þe nu swiðt-geunan.  
 biðroft lætað.  
 forþæm hi swa næmz.  
 næf þa swiðta.  
 ne hi ne geunon.  
 swið-buendæ.  
 ne swiðtan hi.  
 aperi ne swiðon.  
 læt hi swiðluta.  
 swiðe swiðon.  
 buton swa hi meahon.  
 gemetlicost.  
 þa geunð began.  
 þe him swiðt geunon.  
 and hi æne on bæge.  
 æton swiðle.  
 on æfen-tið.  
 eorðan swiðmar.

## METRE VIII.

## OF PRIMAL INNOCENCE.

Soon as Wisdom thus had  
 sung,  
 He began, with plainer tongue,  
 Sooth to sing his sayings thus,  
 And himself to speak to us.  
 O how full of blessing then  
 Was the first glad age to men !  
 When earth's fruitful plenty  
 came,  
 Not as now, to all the same ;  
 When through all the world  
 were there  
 No great halls of costly care ;  
 No rich feasts of meat or drink ;  
 Neither did they heed or think  
 Of such jewels, then unknown,  
 As our lordlings long to own ;  
 Nor did seamen aye behold,  
 Nor had heard of gems or gold.  
 More ; with frugal mind they  
 fared ;  
 And for pleasures only cared,  
 As at Christ's and kindred's  
 voice  
 They were bidden to rejoice.  
 Once in the day, at eventide,  
 They ate earth's fruits, and  
 nought beside ;  
 No wine they drank, their  
 stoup was clear ;  
 No cunning slave was mingling  
 near

futeþ and þýta.  
 nalleþ þin þrunc.  
 fciþ of fceape.  
 næþ þa fcealca nan.  
 þe mete oððe þrinc.  
 mængan cuðe.  
 fæteþ wið hunige.  
 ne heora pæba þon ma.  
 fciþoce fciþian.  
 ne hi fciþo-cfæftum.  
 gobþeþ gifeþon.  
 ne hi gimeceþ.  
 fetton feapolice.  
 ac hi fimle lum.  
 eallum tibus.  
 ute flepon.  
 unþeþ beam-fceabe.  
 þrunc þurpan fæteþ.  
 calþe pellan.  
 nænig cepa ne feali.  
 ofeþ ear-þeblonþ.  
 ellenþne þeapoth.  
 ne hupu ymbe fciþ-heþgar.  
 fæ-tilcaþ ne heþon.  
 ne fupþum fija nan.  
 ymb þeþeolit fpecan.  
 næþ þeof eorðe þeþmiten  
 aþeþ þa geta.  
 heopneþ bloþe.  
 þe hi ne<sup>1</sup> bill-fube.  
 ne fupþum þunþne þeþ  
 þeopulþ-buenþe.  
 þeþapan unþeþ funnan.  
 nænig fiþþan þeþ.  
 þeopþ on þeopulþe.  
 þif mon hiþ pillan ongeat.  
 yfelne miþ elþum.  
 he þeþ æþþeþeþ lað.  
 Calu þæt<sup>2</sup> hit þupþe.  
 oððe pulþe Groþ.

Meats and drinks, to glut their  
 greed,  
 Or make the heated honey-  
 mead;  
 No silk-sown weeds wish'd  
 they to wear;  
 No good-webs dyed with crafty  
 care;  
 Nor set on high with skilful  
 power  
 The mighty dome, or lofty  
 tower.  
 But under the sweet shade of  
 trees  
 They slept at all times well at  
 ease,  
 And, when thirsting, gladly  
 took  
 Water from the running  
 brook;  
 Never trader wandered o'er  
 Seas to seek a foreign shore,  
 Never had one heard, indeed,  
 Of ships to till the briny mead;  
 Nowhere yet with blood of  
 men  
 Was the earth besmitten then,  
 Nowhere had the sun beheld  
 Steel that struck, or wound  
 that well'd.  
 Those who work'd an evil will  
 Won not worship for their ill;  
 All would then have loathed  
 them sore:  
 O that this could be once  
 more!

<sup>1</sup> Cott. hinc.<sup>2</sup> Cott. hæp.

þæt on eorþan nu.  
 uſſa tība.  
 Ʒeonð þaſ riðan ƿeoƿulð.  
 ƿæſien æƷlſƿæſ<sup>1</sup> ſƿelce.  
 unber ſunnun.  
 Ac hit iſ ſænſiƿe nu.  
 þæt þeoſ Ʒitſunc haſað.  
 Ʒumena Ʒelſelceſ.  
 moð ameiſiſeð.  
 þæt he niaſau ne ƿeod.  
 ac hit on ƿitte.  
 ƿeallenðe byrnð.  
 efne ſio Ʒitſung.  
 þe nænne Ʒiunð haſað.  
 ſƿeaſte ſƿaſeð.  
 ſunier on lice.  
 efne þam munte.  
 þe nu monna beapn.  
 Etne lutið.  
 ſe on iſlanðe.  
 Sicilia.  
 ſƿeple býneð.  
 þæt mon helle fýſ.  
 lutið ƿiðe  
 ƿoſþæni hit ſimle bið.  
 ſin-býmende.  
 and ſinbutan hit.  
 oðſu ſtoſa.  
 blate ſoſhaſmð.  
 biſeſan leſe.  
 \*Gala hƿæt ſe ſoſma.  
 ƿeol-Ʒitſeſe.  
 ƿæſe on ƿoſulðe.  
 ſe þaſ ƿouſ-ſtebaſ.  
 Ʒioſ ſeſteſ Ʒolbe.  
 and æſteſ Ʒim-cýnnum  
 hƿæt he ſiſeſu Ʒeſtſeon.  
 ſunðe mænexum.  
 beſiſen on ƿeoſulðe.  
 ƿæteſe oððe eoſþan.

O that God would now on  
 earth  
 Make us all so purely worth!  
 But, alas! men now are worse;  
 Lust of getting sets a curse  
 As a clog upon each mind,  
 Reckless other good to find.  
 Lust of gain unfathomed glows  
 In the heart with bubbling  
 throes;  
 Swart it lies, and sweltering  
 deep,  
 Like old Etna's boiling heap,  
 Which in Sicily's broad isle,  
 Burns with brimstone many a  
 mile,  
 So that men around it tell,  
 Of its fires as fires of hell,  
 For that ever still it burns  
 Bitler everywhere by turns.  
 Woo! that ever should have  
 been  
 In this world the sinner seen,  
 Who was first so basely bold  
 As to dig for gems and gold:  
 Cares for many then he found  
 Darkly hidden in the ground,  
 Dangerous wealth and deadly  
 worth  
 In the doops of sea and earth.

<sup>1</sup> Cott. æghſeſ.

METRUM IX.<sup>4</sup>

Ðræt pe ealle witon.  
 hwelce awlehte.  
 ge neah ge feor.  
 Neþon worhte.  
 Romwara cýning.  
 þa his rice wæs.  
 hehst unbesi heofonum.  
 to hýrne monegum.  
 Fælhweoper gewes.  
 wæs ful rihe cuð.  
 unriht-hæmed.  
 awlehta fela.  
 man anð monþop.  
 niwbæba worp.  
 unrihtwifer.  
 inrið-þoneas.  
 Ðe het him to gamene  
 geara forwærnan.  
 Romwara byrig.  
 rið his rice wæs.  
 ealles eþel-rtol.  
 Ðe for unrihtwifum.  
 polhe farnian.  
 gif þ fýr meahste.  
 lixan swa leohte.  
 anð swa longe eac.  
 weaðra fettan.  
 swa he Romane.  
 fetcan gehæpbe.  
 wæt on sume tibe.  
 Trom byrig.  
 oferrozen hæfþe.  
 leða leothort.  
 lengest burne.  
 hama unbesi heofonum.  
 Nær wæt heþlic sæð.  
 wæt hime swelcer gamener.  
 gylpan lýfte.

## METRE IX

NERO.

All know too well, abroad or  
 near at home,  
 What evils Nero wrought, that  
 King of Rome,  
 When, highest under heaven,  
 his rule was then  
 The dread and overthrow of  
 many men.  
 The madness of this savage  
 bred betimes  
 Lust, murder, vile misdeeds, a  
 bad man's crimes;  
 He gave the word of old to  
 wrap in flame  
 Rome's self, his kingdom's scout,  
 to make him game;  
 Wishing in wicked wantonness  
 to know  
 Whether the fire so long and  
 red would glow  
 As erst in Troy, he heard that  
 Romans said,  
 The mounting fire burn'd  
 longest and most red.  
 Base deed, in such fierce frolic  
 to delight,  
 Aimless and vain, unless to  
 mark his might.  
 And, once it happened, at a  
 certain hour,  
 He would again show forth his  
 frantic power,

<sup>4</sup> Boet. lib. ii. metrum 6.—*Novimus quantas dederit ruinas, &c*



þa he ne eapnabe.  
 elles puhte.  
 buton þæt he wolde.  
 ðær þe þiobe.  
 hi ane hui.  
 anpals cýþan.  
 Eac hit gefælcbe.  
 æt sumum cýppe  
 þæt se ilca het.  
 ealle acþellan.  
 þa þiortan.  
 Romana þitan.  
 and þa æþeleþtan.  
 eopl gebýþum.  
 þe he on þæni folce.  
 gefungen hæfþe.  
 and on uppan.  
 ægene biþop.  
 and hi moboþu miþ.  
 meca ecgum.  
 billum of-beatan.  
 þe hi biþþe ofþlog.  
 ſelf miþ þreowde.  
 and he ſýnle þær.  
 nicle þe bliþþa.  
 on þreowt-coþan.  
 þonne he ſþýlceþ moþþeþ.  
 mært gefþemeþe.  
 nalleþ þoþþe.  
 hþæþeþ ſiþþan á.  
 næhtig Ðrihten.  
 ametan wolde.  
 þeþe be gefþþhtum.  
 þoþ-þþenmenþum.  
 ac he on þeþþe þægn.  
 þacneþ and þeþþþa.  
 þæþþiþ þunobe.  
 þiols emne þþa þeah.  
 ealleþ þiþþe næþþan.  
 . miþþan-þeþþeþ.  
 þþa þþa lýt and lagu.

And bade the richest men of  
 Rome be slain,  
 Each earl of highest birth, each  
 wisest thane:  
 With swords and bills he  
 hewed until they died,  
 His mother, brother, yea, and  
 his own bride,—  
 Ever the blither in his own bad  
 breast  
 When he had done such mur-  
 ders cruellest.  
 Nothing reck'd he that soon  
 the mighty Lord  
 Would mete out wrath to sin-  
 ners so abhorr'd,  
 But in his mind, that fed on  
 wicked wiles,  
 Remain'd a savage, wreath'd  
 in cunning smiles.  
 Still, even he so ruled this  
 middle-earth,  
 Far as the land hath air, and  
 sea for girth,  
 Far as the sea surrounds all  
 men and things,  
 The seats of warriors, and the  
 thrones of kings,  
 That from the South, and East,  
 and furthest West,  
 And earth's high headland  
 reaching northerneſt,

lanð ýmbelýppað.  
 gar-gecg embe-gýrt.  
 gumena rice.  
 gecge ritlu.  
 guð-eaft anb þert.  
 oð þa noyðmeftan.  
 nærran on eorþan.  
 eall þæt Neþone.  
 nebe oððe lurtum.  
 heafo-pınca gehwile  
 hepan rceolbe.  
 Ðe hæfþe him to gamene  
 þonne he on gýlp artag.  
 hu he eorð-cýningar.  
 ýrmþe anb cpelmbe.  
 Ƴenrt þu þ̅ Ƴe anpalb.  
 eaðe n̅ meahte.  
 Groþer ælmihtigeƳ.  
 þone gelp-rcapan.  
 rice beþæban.  
 anb beþearpan.  
 hƳ anpalþer.  
 þurh þa ecan meahc.  
 oððe him hƳ ýpeleƳ.  
 elleƳ geƳcƳonan.  
 Eala gƳf he polþe.  
 þæt he þel meahte.  
 þæt unƳiht him.  
 eaðe þonþioban.  
 Eapla þ̅ Ƴe hlafoþb.  
 heƳz gƳoc flepte.  
 ƳƳape on þa ƳƳýnan.  
 ƳƳnþa þegena.  
 ealþa þapa hæleþa.  
 þe on hƳ tibus.  
 geonb þaƳ lænan Ƴopolb.  
 liban rceolbon.  
 Ðe on unƳýlþgum.  
 eopla bloþe.  
 hƳ ƳƳeopþ rebeþe.  
 ƳƳiðe gelome.

All this to Nero willing wor-  
 ship gave,  
 And every chief by force be-  
 came his slave,  
 Till 'twas his game, when pride  
 had puff'd his mind  
 To hunt and kill the kings of  
 human kind.  
 But thinkest thou that God's  
 all holy might  
 Could not with ease this  
 haughty sinner smite,  
 And scathe his pride, and drive  
 him from the helm,  
 Or quench his guilt, and so  
 berid the realm?  
 O that he would, as well he  
 might with ease,  
 Ever forbid such wrongful  
 works as these!  
 Woe! that this lord should  
 cast so heavy a yoke  
 On all men's necks, both thanes  
 and serving folk,  
 Who, for the harmful season of  
 his power,  
 Lived in this world their  
 quickly passing hour:  
 Woe! that his sword was often  
 weltering then  
 With blood of high-born earls  
 and guiltless men!  
 Clearly in this, our saying  
 shone out bright,

Dæp pær ƿriðe ƿeotol.  
 þæt ƿe ƿæbon of.  
 þæt ƿe anƿalb ne ðeð.  
 aƿiht ƿoðeƿ.  
 ƿiſ ƿe ƿel nele.  
 þe hiſ ƿeƿealb haƿað.

That power can do no good, as  
 well it might,  
 If he who rules, wills not to  
 rule aright.

METRUM X.<sup>1</sup>

Līf nu hælepa hƿone.  
 hliſan līfte.  
 unnyctne ƿelp.  
 aƿan pille.  
 þonne ic hine ƿolde.  
 ƿoſibum biſban.  
 þæt he hine æghƿonon.  
 utan ymbe ƿohte.  
 ƿeotole ymb ƿape.  
 ƿuð-eaƿt anb ƿeſt  
 hu ƿiðƿil ƿint.  
 ƿolcnum ymbutan.  
 heoƿoneſ hƿealfe.  
 hige-ſnotnum.  
 mæg eaðe ƿincan.  
 þæt þeoſ eoƿiðe ƿie.  
 eałl ƿoſi þæt oþeƿ.  
 unƿemet<sup>1</sup> lýtē.  
 þeah hiu unƿiſum.  
 ƿiðƿel ƿince.  
 on ƿtebe ƿſonƿglic.  
 ƿeoƿleasum men.  
 þeah mæg þone ƿiſan.  
 on ƿeƿit-locan.  
 þæne ƿiſſunƿe.  
 ƿelpeſ ƿcuman.  
 þonne hine ƿær hliſan.  
 heaƿtoſt lýtēð.  
 anb he þeah ne mæg.  
 þone toƿieban.

## METRE X. .

## OF FAME AND DEATH.

If any man will be so vain  
 As now for fame to lust,  
 The empty praise of men to  
 gain,  
 And in such folly trust,  
 Him would I bid to gaze  
 around  
 The circle of the sky,  
 And think how far above the  
 ground  
 The heaven is wide and high.  
 How small this world to wis-  
 dom's ken  
 Set against that so vast,  
 Though ours may seem to wit-  
 less men  
 Huge, wide, and sure to last.  
 Yet may the wise in heart feel  
 shame  
 That once his thirst was  
 strong  
 For silly greediness of fame  
 That never lasteth long.  
 Such lust of praise he may not  
 \*spread  
 Over this narrow earth,

<sup>1</sup> Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

<sup>1</sup> Cott. unƿemet.

ofeƿ þaƿ neapopan.  
 nænize þinga.  
 eopþan-ƿceataƿ.  
 iƿ þæt unnet Ʒelp.  
 Eala ofeƿmoban.  
 hƿi eop alýtte  
 miþ eopnum ƿƿian.  
 Ʒelƿna ƿillum.  
 þæt ƿƿæƷe Ʒioc.  
 Ʒýmle unbepulutan.  
 Ðƿý Ʒe ýmb þæt unnet.  
 ealný Ʒpincen.  
 þæt Ʒe þone hliƷan.  
 habban tiliað.  
 ofeƿ þioþa ma.  
 þonne eop þearƿ Ʒie.  
 þeah eop nu ƷeƷele.  
 þæt eop Ʒuð oððe noƿið.  
 þa ýtmeƷtan.  
 eoprið-buenþe.  
 on moniƷ þioþiƷe.  
 miclum heƷuen.  
 Deah hƿa Ʒeþele Ʒie.  
 eopl Ʒebýrþum.  
 þelum ƷeƷeopþað.  
 and on þlencum þio.  
 buƷurþum hioƷe.  
 deað þæƷ ne ƷeƷeƷað.  
 þonne him num Ʒoplaet.  
 þioþora Ʒulþenþ.  
 ac he þone þelegan.  
 þæþlum Ʒelice.  
 eƷu mæƷne Ʒeþeð.  
 ælcƷe þuƷeƷ.  
 Ðƿæƿ Ʒut nu þæƷ ƷiƷan.  
 þelunþeƷ ban.  
 þæƷ Ʒolþ-ƷuþeƷ.  
 þe þæƷ Ʒeo mæƷoƷt  
 Ʒoþþý ic eƷeð þæƷ ƷiƷan.  
 þelunþeƷ ban.  
 Ʒoþþý ænƷum ne mæƷ.

'Tis folly all, and of the dead,  
 A glory nothing worth.

And you, O proud, why wisht  
 ye still

And strive with all your care  
 The heavy yoke of your own  
 will

Upon your necks to bear ?

Why will ye toil yet more and  
 more

For glory's useless prize,  
 And reach your rule from shore  
 to shore

Unneeded and unwise ?

Though now ye reign from  
 South to North,

And, with an earnest will,  
 The furthest dwellers on the  
 earth

Your dread behests fulfil ?

The greatest earl of wealthiest  
 praise

However rich or high,  
 Death cares not for him, but  
 obeys

The ruler of the sky ;

With even hand right swift to  
 strike,

At His allowing word,  
 The rich man and the poor  
 alike,

The low-born and his lord.

Where are the houses of We-  
 land now,

So shrewd to work in gold ?  
 Weland, though wise, to death  
 must bow,

That greatest man of old :

eopð-buenþra.  
 ge cƿært loƿian.  
 þe him Lƿiſt onlænð.  
 Ne mæx nion æƿſe jý eð.  
 ænne ƿræccan.  
 hƿ cƿæfter beuƿman.  
 þe mou oncepƿan mæx.  
 ƿunƿan ouſƿiƿan.  
 and þiſne ƿiſtan ƿobop.  
 of hƿ ƿiſt-ƿýne.  
 ƿiſca æniſ.  
 Ðƿa ƿat nu þæſ ƿiſan.  
 ƿelanþer ban.  
 on hƿelcum in hlaþa.  
 hƿuſan þeccen.  
 Ðƿæſ iſ nu ge ƿiſca.  
 Romana ƿita.  
 and ge aƿioþa.  
 þe þe ýmb ƿƿiecuð.  
 hioſa heſetoga.  
 ge gehaten þæſ.  
 mið þæni buſhƿapum.  
 Ðƿutur nemneb.  
 Ðƿæſ iſ eac ge ƿiſa.  
 and ge ƿeopð-geopna.  
 and ge ƿæſt-ƿiæþa.  
 ƿolceſ hýſþe.  
 ge ƿæſ uðƿita.  
 ælceſ þinſeſ.  
 cene and cƿæſtſiſ.  
 þæm ƿæſ Læton nama.  
 Ði ƿapron geſƿyn.  
 ƿopð-geƿitene.  
 nat næniſ mon.  
 hƿæſ hi nu ƿinþon.  
 Ðƿæſ iſ hioſa heſe.  
 buton ge hliſa an.  
 ge iſ eac to lýtel.  
 ƿelcſna lapiopu.  
 ƿopþæni þa mago-ƿincaſ.  
 mapan ƿýſþe ƿæſmon.

Though wiſe, I ſay; for what  
 Chriſt gives  
 Of wiſdom to a man,  
 That craft with him for ever  
 lives  
 Which once on earth began :  
 And ſooner ſhall a man's hand  
 fetch  
 The ſun from her due courſe,  
 Than ſteal from any dying  
 wretch  
 His cunning ſkill by force.  
 Who then can tell, wiſe We-  
 land's bones  
 Where now they reſt ſo  
 long ?  
 Beneath what heap of earth  
 and ſtones  
 Their priſon is made ſtrong ?  
 Rome's wiſeſt ſon, be-knownn  
 ſo well,  
 Who ſtrove her rights to  
 ſave,  
 That mighty maſter, who can  
 tell  
 Where Brutus has a grave ?  
 So too, the man of ſterneſt  
 mould,  
 Tho good, the brave, the  
 wiſe,  
 His people's ſhepherd, who  
 hath told  
 Of Cato, where he lies ?  
 Long are they dead : and none  
 can know  
 More of them than their  
 name : [now  
 Such teachers have too little  
 Of all their worthy fame.

on populbe.  
 Ac hit is yŷŷre nu.  
 þæt geonb þar eorþan.  
 æghwær ŷinbon.  
 hƿona gelican.  
 hƿon ymb ŷpŷæce.  
 ŷume openlice.  
 ealle ŷopŷitene.  
 þæt hi ŷe hlŷa.  
 hƿ-cuðe ne mæŷ.  
 ŷone-mæŷe ŷeŷaŷ.  
 ŷopð geþnengan.  
 Deah ŷe nu penen  
 anb þlŷigen.  
 þæt ŷe lange tŷb.  
 libban moten.  
 hƿæt iop æŷne þŷ bet.  
 bio oððe þince.  
 ŷopþæm þe nane ŷolet.  
 þeah hit lang þince.  
 beað ætŷer boŷop-ŷume.  
 þonne he hæfð Drihtneŷ leaŷe.  
 þæt þonne hæbbe.  
 hælepa ænŷ.  
 ŷuma æt þæm ŷulpe.  
 ŷif hine geŷŷupan mot.  
 ŷe eca beað.  
 ætŷer þiŷŷum populbe.

## METRUM XI.\*

An ŷceppenb is.  
 butan ælcum tŷeon.  
 ŷe is eac ŷealbend.  
 populb-geŷcearfa.  
 heoŷoner anb eorþan.  
 anb heah ŷæ.  
 anb ealpa þaŷa.  
 þe þæŷ in þuniað.  
 unŷeŷenlicpa.

Now too, forgotten every-  
 where,  
 The like to them have found  
 But little kindly speech or care  
 From all the world around;

So that, however wise in worth,  
 Such foremost men may  
 stand,  
 No home-felt praises bring  
 them forth  
 For fame throughout the  
 land.

Though now ye wish long time  
 to live,  
 And pine to have it so,  
 What better blessing can it  
 give  
 Than now ye find below?

As Death lets none go free at  
 last  
 When God allows him  
 power,  
 If Death for ever follows fast,  
 How short is this world's  
 hour!

## METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the  
 heavens and earth;  
 Doubtless, to Him all beings  
 owe their birth;  
 And guided by His care,  
 Are all, who therein dwell un-  
 seen of us,

\* Boet. lib. ii. metrum 8.—Quod mundus stabili ŷide, &c.

and eac swa same.  
 swa þe we eazum.  
 on lociað.  
 ealra geſceapra.  
 ge is ælmihtig.  
 þæm oleccað  
 ealle geſceapre.  
 þe þær ambehteſ.  
 ariht cunnon.  
 ge eac swa same.  
 þa þær ariht nýton.  
 þæt hi þær weoðneſ.  
 weopaſ riðbon.  
 ge is geſette.  
 riðo and weapaſ.  
 eallum geſceaprum.  
 unapenbenðne.  
 riðgallice.  
 riðbe geſcýnðe.  
 þa þa he weolbe.  
 þæt ð he weolbe.  
 swa lange swa he weolbe.  
 þæt hit weſan weolbe.  
 swa hit eac to weolwe weolbe  
 weolman<sup>1</sup> weolð.  
 weolwe æfre ne weolgon.  
 þa unſcýllan.  
 weolwe-geſceapra.  
 weolwe geſcýlbe.  
 of þæm nýne onpenð.  
 þe him weolwe weolwe.  
 enbeſcýnðeſ.  
 eallum geſette.  
 hæpð ge alpealða.  
 ealle geſceapra.  
 geſcýt mið hiſ weolwe.  
 hæpð butu geſon.  
 ealle geſcýnðe.  
 and eac geſcýnðe.  
 þæt hi ne weolten.

And these whom we can look  
 at, living thus  
 In land, and sea, and air.

He is Almighty: Him all  
 things obey,  
 That in such bondage know  
 how blest are they;  
 Who have so good a king;  
 Those also serve, who thereof  
 know not aught  
 Dutiful work, however little  
 thought,  
 As bond-slaves they must  
 bring.

He hath set out in kindred  
 kindness still  
 Duties and laws to work His  
 changeless will,  
 And, after His own mind,  
 That which He will'd so long  
 as will He would,  
 He will'd that everything for  
 ever should  
 Thenceforward keep its  
 kind.

Never may restless things to  
 rest attain,  
 And from that settled circle  
 turn in vain  
 Which order's God hath  
 given,  
 He hath set fast, and check'd  
 them each and all  
 By the strong measured bridle  
 of his call  
 To rest, or to be driven,

<sup>1</sup> Cott. weolmað.

oþer metoðer eƿt.  
 æƿpe Ʒeƿtillan.  
 ne eƿt eallunga.  
 ƿƿiþor ƿƿiuan.  
 þonne hi ƿƿƿia-ƿearþ.  
 hiƿ Ʒeƿealb-leþer.  
 ƿille onlæten.  
 he harað þam<sup>1</sup> bƿible.  
 butu beƿanzen.  
 heoƿon anþ eoƿþan.  
 anþ eall holma-beƿonƷ  
 ƿƿa hæƿð Ʒeheaƿƿiob.  
 heƿon-ƿiceƿ ƿearþ.  
 miþ hiƿ anƿealbe.  
 ealle Ʒeƿceafƿa  
 þæt hiƿia æƷhƿile.  
 ƿið oþeƿ ƿið.  
 anþ þeah ƿinnenbe.  
 ƿƿeƿiað ƿæƿ te.  
 æƷhƿile oþeƿ  
 utan ýmbclýƿpeð.  
 þý læƿ hi toƿƿiƿen.  
 ƿoþhæm hi ƿýmle ƿeulon.  
 þone ilcan ƿýne.  
 eƿt Ʒeƿýƿan.  
 þe æt ƿƿýmðe.  
 ƿæþeƿ Ʒeƿioþe.  
 anþ ƿƿa ebnipe  
 eƿt Ʒeƿioƿþan.  
 ƿƿa hit nu ƿaƷað.  
 ƿƿean ealb Ʒeƿeoƿc.  
 þæt te ƿinnenbe.  
 ƿiþeƿearþ Ʒeƿceafƿ.  
 ƿæƿte ƿibbe.  
 ƿoƿð auhealbð.  
 ƿƿa nu ƿýƿi anþ ƿæþeƿ.  
 ƿolbe anþ laƷu-ƿƿiƿeam.  
 manýƷu oþƿu Ʒeƿceafƿ.  
 eƿa ƿƿiðe him.  
 Ʒionþ þaƿ ƿiþan<sup>2</sup> ƿoƿulhe.

<sup>1</sup> Cott. be.

As He, great word, the leathern  
 reins of might  
 Holds loose in His right hand,  
 or draws them tight;  
 For He hath stretch'd  
 along  
 His bridle over earth, air, sea,  
 and beach,  
 That all things, leaning fastly  
 each on each,  
 By double strife stand  
 strong.

For, ever as at first, the Father  
 bade,  
 In the same ways of running  
 that He made  
 Still changing though un-  
 changed,  
 By strife most steady keeping  
 peace most true  
 Our Free-Lord's handicraft, so  
 old yet new,  
 Is evermore arranged.

Thus earth and sea-stream, fire  
 and water thus,  
 And all great things about or  
 far from us,  
 Betwixt themselves hold  
 strife,  
 Yet so good-fellowship all fastly  
 keep,  
 And render bondage true, and  
 duty deep  
 To Him who lent their  
 life.

Nor only thus, that each the  
 rest to please,  
 Whitherward things together  
 dwell at ease,  
<sup>2</sup> Cott. ƿiþar.



pinnað betpeox him.  
 and ꝥa þeah maƷon.  
 huora þeƷnunƷa.  
 and ƷeƷeƷurcƷe  
 ƷæƷte Ʒeueuban.  
 NiƷ hit no ꝥ an  
 þæt ꝥa eade mæƷ.  
 riþeƷeƷurð ƷeƷceafte.  
 þeƷan ætƷæðeƷe.  
 Ʒymbel ƷeƷeƷan  
 ac hit iƷ ƷellieƷe.  
 þæt huora æniƷ ne mæƷ.  
 butan oƷnum bion.  
 ac Ʒceal Ʒuhta ƷehƷile.  
 riþeƷeƷurðer hƷæt-hƷugu.  
 habban unheƷi heoƷonum.  
 þæt hiƷ hiƷe.  
 buƷiƷe ƷemetƷian.  
 æƷi hit to micel þeƷiðe.  
 ÐæƷð Ʒe ælmihtƷa.  
 eallum ƷeƷceafum.  
 þæt ƷeƷuƷle ƷeƷet.  
 þe nu Ʒunian Ʒceal.  
 ƷýƷta ƷiƷoƷan.  
 leaƷ ƷiƷenian  
 þæt on hæƷiƷeƷt eƷt.  
 hƷeƷt and Ʒealupað.  
 Ʒintep biƷuƷeð.  
 þeðep unƷemet calb.  
 ƷƷiƷte Ʒinðar.  
 ÐumoƷi æƷteƷi oƷmeð.  
 þeapm ƷeƷiðeƷu.  
 ÐƷæt þa Ʒonnan niht.  
 mona onlihteð.  
 oðþæt monnum hæƷ.  
 Ʒunne biƷuƷeð.  
 Ʒionð þaƷ Ʒiðan ƷeƷceafte.  
 ÐæƷð Ʒe ulca Eob.  
 eoƷþan and ƷæteƷe.  
 meapƷe ƷeƷette.  
 meƷe-ƷƷieanun ne heap.

But far more strange than  
 so,  
 Nor one, but on its thwarter  
 still depends,  
 And lives on that which while  
 it harms befriends,  
 Lest it too great should  
 grow.

Wisely the mighty Framer of  
 the world  
 Hath set this turn-about for  
 ever twirl'd,  
 Yet ever still to stay;  
 The sprouting wort shoots  
 greenly from its root,  
 And dying, then, in harvest  
 yields its fruit,  
 To live another day.

Winter brings weather cold,  
 swift winds and snow;  
 Summer comes afterward with  
 warming glow;  
 By night outshines the  
 moon;  
 Till o'er this wide-seen world  
 the day up-springs,  
 And to all men the sun return-  
 ing brings  
 Her welcome brightness  
 soon.

So also, God hath bounded sea  
 and land:  
 The fishy kind, except at His  
 command,  
 On earth may never swim:  
 Nor can the sea earth's thresh-  
 old overleap,  
 Nor can the earth, beyond the  
 tide at neap, | swim.  
 O'erstep the sea's wide

ofep eorþan fceat.  
 eapb gebraeban.  
 fýca cýnne.  
 butan fnean leafe.  
 ne hio æfne ne mot.  
 eorþan þýpfc-polb.  
 up ofep fteppan.  
 ne þa ebban þon ma.  
 folber meapce ofep.  
 fapan moton.  
 þa gefetneffa.  
 fíxopa fealbenb.  
 lifef leoht fnuma.  
 læt penben he pile.  
 geonb þar mæran gefceapt.  
 meapce healben.  
 Ac þonne fe eca.  
 anb fe ælmihtíga.  
 þa gefealb-leþeru.  
 pile onlætan.  
 efne þara bfula.  
 þe he gebætte.  
 miþ hý ægen feopc.  
 eall æt fnyrmb.  
 þæt íf fíþerfeapbner.  
 fuhte gehfelcne.  
 þe fe miþ þæm bful.  
 becnan tilað.  
 gýf fe þioþen læt.  
 þa toflupan.  
 fona hý folplætað.  
 lufan anb fíbbe.  
 þæf gefefrcíper.  
 fneonb-fæbbenne.  
 tilað anpa gehfílc.  
 ægner fíllan.  
 folpulf-gefceapfa.  
 fínnað betfeox him.  
 oðþæt þiof eorðe.  
 eall folfeopfeð.  
 anb eac fpa fame.

These things the Source and  
 Spring of life and light  
 The Lord of wílded might, by  
 His will's right,  
 Biddeth their bounds to  
 keep,  
 Until the Ever-living One  
 makes burst  
 The curbing bridle set on all  
 at first,  
 And so unreins the deep.

By rein and bridle in a hint I  
 teach  
 The waywardness of all things,  
 each on each;  
 For, if the Ruler will'd  
 The thongs to slacken, things  
 would soon forsake  
 All love and peace, and wilful  
 evil make  
 Instead of good fulfill'd.

Each after its own selfish will  
 would strive,  
 Till none of things on earth  
 were left alive  
 In such bewrestlingstern;  
 And in like manner other  
 things unseen  
 Would be as if they never then  
 had been,  
 All brought to nought in  
 turn.

But the same God, who meteth  
 all things thus,  
 Makes folk to be at peace with  
 all and us,  
 In friendship true and  
 fast:

oðra geſceapta.  
 weorpað him ſelpe.  
 riðpan to nauhte.  
 Ac ſe ilca Lof.  
 ſe þ̅ eall metgað.  
 ſe geſehð ſela.  
 folca to romne.  
 and mið ſreonðſcipe.  
 fæſte geſabpað.  
 geſamnað riſciſpaſ.  
 riðbe gemengeð.  
 clænlice lupe.  
 ſpa ſe cnaehtga eac.  
 geſeſciſpaſ.  
 fæſte geſamnað.  
 þæt hi hioſa ſreonðſcipe.  
 forið on ſymbel.  
 witweorpealbe.  
 tſieorſa gehealpað.  
 riðbe ſamſabe.  
 Eula riðſa Lof.  
 pæſi þiſ moncýn.  
 miclum geſælſ.  
 xiſ hioſa moð-geſa.  
 meahhte weorpan.  
 ſtaþolſæſt geſeaht.  
 þurh þa ſtronſan meahht.  
 and ge enbebyrið.  
 ſpa ſpa oðra ſint.  
 forið geſceapta.  
 þæſe hit la þonne.  
 muſge mið monnum.  
 giſ hit meahhte ſpa.

METRUM XII.<sup>1</sup>

Se þe wille pýpcan.  
 pæſtinbæpe lonb.  
 aſio of þæm æcepe.  
 æpeſt ſona.

He knits together in a love  
 most fond  
 Unending wedlock, and the  
 kindred bond  
 For evermore to last.

So too, the skill'd All-worker  
 well unites  
 The fellowship of men in  
 friendly rights,  
 That they may live at  
 peace,  
 In simple truthfulness and  
 single strength  
 Thenceforth for ever of one  
 mind, at length  
 To make all evil cease.

O God All-conquering! this  
 lower earth  
 Would be for men the blest  
 abode of mirth  
 If they were strong in  
 Thee,  
 As other things of this world  
 well are seen;  
 O then, far other than they  
 yet have been,  
 How happy would men  
 be!

## METRE XII.

## USES OF ADVERSITY.

Whoso wills to till a field,  
 Well to bear a fruitful yield,

<sup>1</sup> Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet agrum, &c.

rearn and þorðnar.  
 and fýrjar þra game roð.  
 þa þe rillað.  
 þel hþær beþian.  
 clænum hþæte.  
 þý lær he cipa-lear.  
 licge on þæm lanðe.  
 Iſ leoba gehþæm.  
 þioſ oðru byren.  
 eſn behefu.  
 þæt iſ þæt te þýnceð.  
 þegna gehþelcum.  
 hunger bi-hþeab.  
 heaþe þý ſpetpe.  
 giſ he lipene ær.  
 hunger teape.  
 biþmeſ onbýrigeð.  
 Bið eac þra game.  
 monna æghwile.  
 nicle þý fægeþra.  
 liþeſ peðmeſ.  
 giſ hine lýtle ær.  
 ſtoþmaſ geſtonbað.  
 and fe ſceapra pinn.  
 noþþan and eaſtan.  
 Nænegum þulite.  
 bæg on þonce.  
 giſ ſio ðunne niht.  
 ær oþer elþum.  
 egeſan ne bhohte.  
 þra þinceð anra gehþæm.  
 eoþeð-hueuþra  
 ſio goðe geſælð.  
 ſýnile þe beþepe.  
 and þý þýnſunne.  
 þe he pita ma.  
 heaþra heþra.  
 heþ aþþeorgeð.  
 Ðu meuht eac mýcle þý eð.  
 on noð-ſeþan.  
 ſoþa geſælþa.

Let him first pluck up and  
 burn  
 Thorns and thistles, furze and  
 fern,  
 Which are wont clean wheat  
 to hurt,  
 Lying lifeless in the dirt.

And this other likeness too  
 Well behoves us all to view,  
 Namely, that to those who eat  
 Honeycomb, it seems more  
 sweet,  
 If a man before the tear  
 Of honey, taste of bitter cheer.

So it falls, that all men are  
 With fine weather happier far  
 If a little while before  
 Storms were spread the welkin  
 o'er,  
 And the stark wind, east by  
 north,  
 Lately rush'd in anger forth.

None would think the daylight  
 dear  
 If dim night they did not fear;  
 So, to every one of us,  
 On the broad earth dwelling  
 thus,  
 Joy more joyous still is seen  
 After troubles once have been.

Also, thine own mind to please,  
 Thou shalt gain the greater  
 ease,

rpeotolon gecnapan.  
 and to heopa cýððe.  
 becumian riðpan.  
 gif þu up atýhryð.  
 æperst rona.  
 and þu apyrīpalart.  
 of gepit-locan.  
 leara gerælpā.  
 rpa rpa lonber-ceopl.  
 of hī æcepe lȳcð.  
 ýfel peoð moniz.  
 siðpan ic þe recge.  
 þæt þu rpeotole meahst.  
 roþa gerælpā.  
 rona oncnapan.  
 and þu ærpe ne pæcrt.  
 ænizet þunzer.  
 ofepi þa ane.  
 gif þu hi eallert onzert.

METRUM XIII.<sup>m</sup>

Ic pille mið gýbbum.  
 get gecýpan.  
 hu je ælnuhtiga.  
 ealra gerceapta.  
 byýrið nuð hīr byþlum.  
 beẏð riðer he pile.  
 mið hīr anpealbe.  
 ge enebýrið.  
 þunþolice.  
 pel gemetgað.  
 haþuð rpa zelcaponab.  
 heopona pealbenb.  
 utan berangen.  
 ealla gerceapta.  
 gepæpeð mið hīr pacentan.  
 þæt hi anebian ne mazon.  
 þæt hi hi ærpe him.  
 of arlepen.

And shalt go where true joys  
 grow,  
 If all false joys thou forego;  
 As ill weeds are pull'd with  
 toil  
 By the land-churl from the  
 soil.

And hereafter, thee I tell,  
 True joys there await thee  
 well;  
 Ay and here, if these be first,  
 Thou for nought beside wilt  
 thirst,  
 But all else shall fail to please  
 If thou truly knowest these.

## METRE XIII.

## OF INWARD LINKINGS.

I will with songs make known  
 How the Almighty still  
 Bridles all things from His  
 throne  
 And bends them to His will,  
 By His wielded might  
 Set wonderfully right.

The Ruler of the skies  
 Hath well girt all things so,  
 Binding them in such strong  
 ties,  
 Aside they cannot go,  
 And may not find the way  
 Whereby to slip astray.

<sup>m</sup> Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwylc.  
 prizað to-healb.  
 riþra geſceapta.  
 riþe onhelþeþ.  
 rið þær gecýnþe.  
 þe hi cýning engla.  
 fæþer æt fýrme.  
 fæste getioþe.  
 ſpa nu þinga gehwylc.  
 riþer-peapþ funþað.  
 riþra geſceapta.  
 bugon fuman englum.  
 and moncýnne.  
 þara midle to feola.  
 popold-funienþra.  
 pinð rið gecýnþe.  
 Ðeah nu on lonþe.  
 leon gemete.  
 pýnþume riht.  
 pel utemeþe.  
 hipe magiþer.  
 midlum lufge.  
 and eac onþræþe.  
 boþora gehwelce.  
 gif hit ærre geſælð.  
 þæt hio æniger.  
 bloþer onbýrgeð.  
 ne þearf beorna nan.  
 penan þære pýrþe.  
 þæt hio pel riðþan.  
 hipe taman healþe.  
 ac ic tiohþe.  
 þæt hio þær nipan taman.  
 nauht ne gehicge.  
 ac þone pilþan gepunan.  
 wille geþencan.<sup>1</sup>  
 hipe elþþena.  
 ongmð eorþe.  
 þacentan flitan.  
 pýn gnymetigan.

And each living thing  
 On this crowded earth  
 Firmly to the bent doth cling  
 Which it had at birth  
 From the Father's hand,  
 King of Angel-land.

Thus each one we find  
 Of beings in their turn,  
 Save some bad angels and man-  
 kind,  
 Thitherward doth yearn;  
 But those too often force  
 Against their nature's  
 course.

A lioness may be such  
 A tame and winsome beast,  
 That she may love her master  
 much,  
 Or fear him, at the least;  
 But if she taste of gore  
 She will be tame no more:

Let it not be thought  
 That she will then be mild,  
 But back to her old likings  
 brought  
 Be as her elders wild,  
 In earnest break her  
 chain,  
 And rave and roar amain.

Will first her keeper bite,  
 And then all else beside,

<sup>1</sup> Cott. geþencan.

and æreȝt abūt.  
 hipe æȝener.  
 hureȝ hipe.  
 and hpaðe ȝiðȝan.  
 hæleȝa ȝehilcne.  
 ȝe hio ȝehentan mæȝ.  
 nele hio ȝopulætan.  
 libbenȝer puht.  
 neata ne monna.  
 ninið eall ȝ hio ȝint.  
 ȝpa ðoð ȝubu-ȝuȝlar.  
 ȝeah hi ȝel ȝien.  
 tela atemebe.  
 ȝiȝ hi on ȝȝeopum ȝeopȝað.  
 holte to miðȝer.  
 hpaðe biðð ȝoȝȝeȝena.  
 heopu laȝeopȝ.  
 ȝe hi lange æȝ.  
 ȝýbon ȝ temehon.  
 hi on ȝȝeopum ȝilbe.  
 ealb-ȝecȝnðe.  
 á ȝoȝið ȝiðȝan.  
 ȝillum ȝuniað.  
 ȝeah him ȝolbe hiȝlc.  
 heopa laȝeopa.  
 liȝtum beoban.  
 ȝone ilcan mete.  
 ȝe he hi æȝop mib.  
 tame ȝetebe.  
 him ȝa ȝȝu ȝincað.  
 eimne ȝȝa meȝȝe.  
 ȝæt hi ȝæȝ meter ne ȝecð.  
 ȝincað him to ȝon ȝȝȝum.  
 ȝæt him ȝe ȝealb onȝȝýð.  
 ȝoune hi ȝehenað.  
 hleopȝum ȝȝæȝȝan.  
 oðȝe ȝuȝelar.  
 hi heopa æȝne.  
 ȝȝeȝne ȝȝȝȝiað.  
 ȝȝunað eal ȝeabop.  
 ȝel-ȝȝȝum ȝanc.

Cattle or men, each living  
 wight,  
 Will seize, whate'er betide,  
 All she can find will seize,  
 Her ravening to appease.

So the wood finches too,  
 Though timely tamed they  
 be,  
 If to the woods escaped anew,  
 Again they flutter free;  
 However train'd and  
 taught,  
 Their teachers then are  
 nought:

But wilder evermore,  
 They will not leave the  
 wood,  
 Though by their trainers, as  
 of yore,  
 Enticed by tempting food;  
 So merry seem the trees,  
 That meats no more may  
 please.

All winsome then is found  
 The wide weald sounding  
 strong  
 With other birds that sing  
 around,  
 And so these find their song,  
 Stunning one's ears with  
 noise  
 Of their woodland joys.

pubu eallum oncrýð.  
 Spa bið eallum tpeopum.  
 þe him on æþele bið.  
 þæt hit on holte.  
 hýht zepeaxe.  
 þeah þu hþilcne boh.  
 býge wið eoþþan.  
 he bið uppearþer.  
 gpa þu an foþlæteþt.  
 piþu on pillan.  
 pent ou hæcýnbe.  
 Spa beð eac pio funne.  
 þonne hio on riþe peopþeð.  
 oþer miðne bæþ.  
 mepe conbel.  
 rcýrt on oþþæle.  
 uncuðne peþ.  
 nihter zeneþeð.  
 noþið eft 7 eart.  
 elbum oteþeð.  
 þnencð eoþið-þaium.  
 moþigen mepe toþhtne.  
 hio oþer moncýn ttið.  
 á uppearþer.  
 oð hio eft cýmeð.  
 þær hipe ýfemeþt bið.  
 earþ-þecýnbe.  
 Spa gpa ælc þerþeapþ.  
 ealle mæzene.  
 zeonb þar piþan populb.  
 þriþað 7 hiþað.  
 ealle mæzene.  
 eft 7ýnle on lýt.  
 wið hif hæcýnþer.  
 cýmð to þonne hit mæþ.  
 Nif nu oþer eoþþan.  
 æneþu þerþeapþ.  
 þe ne piþne þæt hio.  
 polbe cuman.  
 to þam earþe.  
 þe hio of becom.

Thus too, every tree,  
 Grown high in its own soil,  
 Though thou shalt bend its  
 boughs to be  
 Bow'd to the earth with toil,  
 Let go, it upward flies  
 At its free will to rise.

Thus also, when the sun,  
 Great candle of the world,  
 After the mid-day down doth  
 run  
 To unknown darkness hurl'd,  
 Again she brings to earth  
 Bright morn, north-east-  
 ern birth.

Upward she ever goes,  
 Up, to her highest place :  
 So, every creature kindly grows  
 According to its race,  
 And strives with all its  
 might  
 To take its nature's right.

There is not now one thing  
 Over this wide earth  
 That doth not all its longings  
 fling  
 About its place of birth,  
 And safely there find rest  
 In God Almighty blest.

There is not one thing found  
 Over this wide world



þæt iſ opſopſgner.  
 and ecu þeſt.  
 þæt iſ openlice.  
 ælmihtig Froð  
 Nis nu ofer eorþan.  
 æneſu geſceaft.  
 þe ne hƿearfge.  
 ƿa ƿa hƿeol beð.  
 on hipe ƿelſne.  
 ƿorþon hio ƿa hƿearfað.  
 þæt hio eft cume.  
 þær hio ænor ƿær.  
 þonne hio æneſt ƿis.  
 utan beƿerƿeð.  
 þonne hio ealles ƿýrð.  
 utan beceƿreð.  
 hio geol eft ðon.  
 þæt hio ær býðe.  
 and eac ƿeſan.  
 þæt hio æmori ƿær.

But on itself with endless  
 round  
 It, like a wheel, is twirl'd,  
 So turning to be seen  
 As it before hath been:

For when at first it moves,  
 Right round it turns amain;  
 And, where it once has gone,  
 behoves  
 To go that way again;  
 And as it was before,  
 To be so evermore.

METRUM XIV.<sup>a</sup>

Ðæt bið þæm pelegun.  
 ƿoruld-ƿitſene.  
 on his mode þe bet.  
 ƿeah he uncel æge.  
 golber 7 zinnia.  
 and zoda ƿelƿær.  
 æhta unƿun.  
 and him mon euren ƿeyle.  
 æghƿele bæz  
 æcepa ƿurenð.  
 Ðeah þe ƿiððan geaſið.  
 and þis manna eſn.  
 ƿý undeſ ƿunnan.  
 ƿuð ƿeſt 7 eaſt.  
 his anƿalbe eall.  
 unbeſƿeðeð.  
 Æt mot he þis hýſten.

## MÉTRE XIV.

## THE EMPTINESS OF WEALTH.

What is a man the better,  
 A man of worldly mould,—  
 Though he be gainful getter  
 Of richest gems and gold,  
 With every kind well filled  
 Of goods in ripe array,  
 And though for him be tilled  
 A thousand fields a day?  
 Though all this middle-earth  
 be  
 Beneath his woldom  
 thrown,  
 And men and all their worth  
 be [own,  
 South, east, and west, his

<sup>a</sup> Boet. lib. iii. metrum 3.—*Quamvis fluente dives am gurgite, &c.*

hiona ne læban.  
 of þisse populbe.  
 puhte þon mape.  
 hoþb-geþreona.  
 þonne he hiþer brohte.  
 Ða ge ƿiþðom þa ƿiþ liof  
 arungen hæfðe. þa ongan  
 he eft ƿrellian and cƿæð.

METRUM XV.<sup>o</sup>

Ðeah hine nu.  
 ge ƿfela unrihtƿiſa.  
 Neƿon cýnniſc.  
 niſan geſcepte.  
 ƿlitegum ƿæthum.  
 ƿunþoſlice.  
 ƿolbe geƿlenge.  
 and ƿin-cýnnum.  
 þeah he ƿæſ on populbe.  
 ƿitena geþelcum.  
 on hiſ hið-ðaxum.  
 læð and unƿeoſð.  
 feſpen-full.  
 hƿæt ge feonð ƿƿa þeah.  
 hiſ bioſlingar.  
 ðugupum geſepte.  
 ne mæg ic þeah geþýcƿan.  
 hƿý him on hiſe þoſſe.  
 aþý ſæl ƿeſan.  
 þeah hi ſume hƿile.  
 geſcepe butan cƿæftum.  
 cýnniſca ðygeſaſt.  
 næſon hý þý ƿeoſðian.  
 ƿitena æneſum.  
 þeah hine ge ðýrge.  
 ðo to cýninge.  
 hu mæg þ geſceaðſiſ.  
 gealc geſecean.  
 þæt he him þý ſelma.  
 ge oððe ƿince.

He cannot of ſuch treaſure,  
 Away with him take aught,  
 Nor gain a greater meaſure  
 Than in his mind he brought.

Wiſdom having ſung this lay,  
 Again began his ſpell to ſay.

## METRE XV.

## NERO'S BASENESS.

Though Nero now himſelf, that  
 evil king

Unrighteous, in his new  
 and glittering robe  
 Deck'd wonderfully for ap-  
 parolling

With gold and gems and many  
 a brightſome thing,  
 Seem'd to be greateſt of  
 this earthly globe,

Yet to the wiſe man was he  
 full of crime,

Loathly and worthleſs in his  
 life's daytime :

And though this fiend his  
 darlings would reward

With gifts of rank, my  
 mind I cannot bring  
 To ſee why he to ſuch ſhould  
 grace aſſord :

Yet if ſome whiles a fooliſh  
 king or lord

Will chooſe the ſimple all  
 the wiſe above,

A fool himſelf, to be by fools  
 ador'd,

How ſhould a wiſe man reckon  
 on his love ?

<sup>o</sup> Boet. lib. iii. metrum 4.—Quamvis se Tyrus superbus vultu, &c.

METRUM XVI.<sup>p</sup>

Se þe wille anwals ægon.  
 þonne sceal he ænre tilian.  
 þæt he his selfe.  
 on gefan age.  
 anwals innan.  
 þy lær he ænne ge.  
 his unþearum.  
 eall unþeppýðe.  
 aþo of his mowe.  
 myrcra fela.  
 þara ýmbhogona.  
 þe his unnet ge.  
 læte fume hpile.  
 fofunga.  
 and eþmþa þinpa.  
 Deah him eall ge.  
 þer mibban gearþ.  
 fpa fpa mepe-geamear.  
 utan belicgað.  
 on æht gefen.  
 efne fpa pibe.  
 fpa fpa þermet nu.  
 an ýlonb ligh.  
 ut on gefrege.  
 þær nængu bið.  
 niht on fumeþa.  
 ne fuhre þon ma.  
 on pinþa bæge.  
 toteleb tibun.  
 þæt is Tile haren.  
 þeah nu anpa hpa.  
 ealler þealde.  
 þær ýlanþer.  
 and eac þonan.  
 oð Inþear.  
 earþe-þearþe.  
 þeah he nu þ eall.  
 ægan mote.

## METRE XVI.

## OF SELF-RULE.

He that wishes power to win,  
 First must toil to rule his  
 mind,  
 That himself the slave to sin  
 Selfish lust may never bind :

Let him haste to put away  
 All that fruitless heap of  
 cure :  
 Cease awhile thy sighs to-day,  
 And thyself from sorrow  
 spare.

Though to him this middle-  
 earth  
 For a garden all be given,  
 With the sea-stream round its  
 girth,  
 East and west the width of  
 heaven ;

From that isle which lies out-  
 right  
 Furthest in the Western  
 spray,  
 Where no summer sees a  
 night,  
 And no winter knows a day ;

Though from this, far Thule's  
 isle,  
 Even to the Indian East,  
 One should rule the world  
 awhile,  
 With all power and might  
 increas'd,

<sup>p</sup> Boet. lib. iii. metrum 8.—Qui se uolet esse potentem, &c.

hƿý bið hƿ anƿald.  
 auhte þý maja.  
 ƿif he riðþan nah.  
 hƿ ƿelfer ƿeƿealb.  
 ingeþancer.  
 anb hine eopnerƿe.  
 ƿel ne beƿapenað.  
 ƿopbum ƿ bæbum.  
 ƿið þa unþeapaf.  
 þe ƿe ƿmb ƿƿiecað.

METRUM XVII.<sup>a</sup>

Ðæt eopðƿapian.  
 ealle hæþen.  
 folb-buende.  
 ƿuman ƿelice  
 hi of anum tƿæm.  
 ealle comon.  
 ƿepe ƿ ƿipe.  
 on ƿopuld mnan.  
 anb hi eac nu ƿet.  
 ealle ƿelice.  
 on ƿopuld cumað.  
 þince ƿ heane.  
 mƿ ƿi man ƿunþoƿ.  
 ƿopþam ƿitan ealle.  
 þæt an Gop iƿ.  
 ealpa ƿeƿeapta.  
 ƿien monyýnner.  
 ƿæþen anb ƿeippenb.  
 ƿe þæpe ƿuman leoht.  
 ƿeled of heoponum.  
 monum ƿ þýrum<sup>1</sup> mæpam  
 ƿeopþum.  
 ƿe ƿeƿeop men on eopþan.  
 anb ƿeƿamnebe.  
 ƿaple to hre.  
 æt ƿuman æƿeƿt.

How shall he seem great or  
 strong  
 If himself he cannot save,  
 Word and deed against all  
 wrong;  
 But to sin is still a slave ?

## METRE XVII.

## TRUE GREATNESS

All men and all women on  
 earth  
 Had first their beginning  
 the same,  
 Into this world of their birth  
 All of one couple they came :  
 Alike are the great and the  
 small ;  
 No wonder that this should  
 be thus ;  
 For God is the Father of all,  
 The Lord and the Maker of  
 us.  
 He giveth light to the sun,  
 To the moon and the stars  
 as they stand ;  
 The soul and the flesh He  
 made one,  
 When first He made man  
 in the land.  
 Well-born alike are all folk  
 Whom He hath made under  
 the sky ;

<sup>a</sup> Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

<sup>1</sup> Cott. þýr.

folc unþer polenum.  
 eam ær ele geſceop.  
 æghwile mon.  
 Ðrý ge þonne æfre.  
 ofer oðre men.  
 ofermodizen.  
 buton unþeoſce.  
 nu ge unæþelne.  
 ænig ne metað.  
 Ðrý ge eop for æþelum.  
 up ahebben nu.  
 On þæm mote bið.  
 monna gehwileum.  
 þa riht æþelo.  
 þe ic þe peccce ýmb.  
 naler on þæm flæſce.  
 polh-buendſpa.  
 Ac nu æghwile mon  
 þe mid ealle bið.  
 hiſ unþearum.  
 unþerſtedeð.  
 he forlæſt æper.  
 hſer frum-ſceaf.  
 and hiſ ægene.  
 æþelo ſpa ſelpe.  
 and eac þone fæþer.  
 þe hine æt fruman geſceop.  
 forþæm hine unæþelað.  
 ælmihtig God.  
 þæt he unæþele.  
 æ forð þanam.  
 rýpð on þeowulhe.  
 to ſulþe ne cýnið.

## METRUM XVIII.\*

Cala þ̅ re ýſla.  
 unþulca gebed.  
 ppapa pilla.  
 polh-hæmeter.

Why then on others a yoke  
 Now will ye be lifting on  
 high ?

And why be so causelessly  
 proud,  
 As thus ye find none are ill-  
 born ?

Or why, for your rank, from  
 the crowd  
 Raise yourselves up in such  
 scorn ?

In the mind of a man, not his  
 make,  
 In the earth-dweller's heart,  
 not his rank,  
 Is the nobleness whereof I  
 spake,  
 The true, and the free, and  
 the frank.

But he that to sin is in thrall,  
 Ill-doing wherever he can,  
 Hath left the first life-spring  
 of all,  
 His God, and his rank as a  
 man :

And so the Almighty down-  
 hurl'd [sin,  
 The noble disgraced by his  
 Thenceforth to be mean in the  
 world, [win.  
 And never more glory to

## METRE XVIII.

OF SINFUL PLEASURE.

Alas ! that the evil unrighteous  
 hot will

\* Boet. lib. iii. metrum 7.—Habet omnis homo voluptas, &c.

þæt he mið ealle geþræfð.  
 anpa gehpylcer.  
 monna cynner.  
 moð fulneah þon.  
 hþæt rið pilbe beo.  
 þeah wif rið.  
 anunga rceal.  
 eall forþeopan.  
 gif hio yrringa.  
 apuht rtingeð.  
 rpa rceal rapla gehpirc.  
 riðpan loþan.  
 gif re lichoma.  
 forlegan peorpeð.  
 unpuht-hæmebe.  
 bute him ær cume.  
 hpeop to heoptan.  
 ær he hionan penbe.

## METRUM XIX.\*

Cala þ þ hefz býrig.  
 hýgeð ýmbe re þe pile.  
 anb ríecenlic.  
 rpa gehpircum.  
 þæt þa earman men.  
 mið ealle geþræfeð.  
 of þæm puhtan pege.  
 pecene alæbeð.  
 Dpæþer ze pillen.  
 on puba rccan.  
 golb þæt reabe.  
 on gnenum rriopum.  
 Ic pat rpa þeah.  
 þæt hit pítana nan.  
 þibeþ ne receð.  
 forþæm hit þæp ne pexð.  
 ne on pingearibum.  
 plitige gimmar.  
 Dpy ze nu ne rettan.

Of lawlessly wanton desire  
 should still  
 Be a plague in the mind of  
 each one !

The wild bee shall die in her  
 stinging, though shrewd,  
 So the soul will be lost if the  
 body be lewd,  
 Unless, ere it wend hence, the  
 heart be imbued  
 With grief for the deed it  
 hath done.

## METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh ! it is a fault of weight,  
 Let him think it out who  
 will,  
 And a danger passing great  
 Which can thus allure to ill  
 Careworn men from the  
 right way,  
 Swiftly ever led astray.  
 Will ye seek within the wood  
 Red gold on the green trees  
 tall ?  
 None, I wot, is wise that could,  
 For it grows not there at all :  
 Neither in wine-gardens  
 green  
 Seek they goons of glitter-  
 ing sheen.

\* Boet. lib. iii. metrum 8. — Eheu, quam miseros tramite devio, &c.

on fume ðune.  
 firc net eorpu.  
 þonne eop fon lýrteð.  
 leax oððe cýperan.  
 Me gelicort þincð.  
 þæt te ealle piten.  
 eorð-buenbe.  
 þoncol-mobe.  
 þæt hi þær ne rint.  
 Ðræpeþi ge nu pillen.  
 pæþan mið hunbum.  
 on realtne ræ.  
 þonne eop recan lýrt.  
 meopotar 7 himba.  
 þu gehýcþan meaht.  
 þæt ge pillað þa.  
 on fuba recan.  
 oftop micle.  
 þonne ut on ræ.  
 Iſ þ þunþoplic.  
 þæt ge pitan ealle.  
 þæt mon jecan rceal.  
 he jæ-paroðe.  
 and he ea-ofrum.  
 weþele zimmar.  
 hwite and weahe.  
 and hwa gehwær.  
 Ðræt hi eac piron.  
 hwær hi ea-fircar.  
 jecan þurpan.  
 and fýlcra fela.  
 weoruld-pelena.  
 7 þi pel boð.  
 weorfulle men.  
 deora gehwile.  
 ac þi is eaymlicort.  
 ealra þinga.  
 þæt þa ðýreþan rint.  
 on gedwolan poþhene.  
 efre ſu blinde.  
 þæt hi on hweortum ne naþon.

Would ye on some hill-top set,  
 When ye list to catch a trout  
 Or a carp, your fishing net?  
 Men, methinks, have long  
 found out  
 That it would be foolish  
 fare,  
 For they know they are  
 not there.

In the salt sea can ye find,  
 When ye list to start and  
 hunt  
 With your hounds, the hart or  
 hind?  
 It will sooner be your wont  
 In the woods to look, I  
 wot, [are not.  
 Than in seas where they

Is it wonderful to know  
 That for crystals red or  
 white,  
 One must to the sea-beach go,  
 Or for other colours bright,  
 Seeking by the river side  
 Or the shore at ebb of  
 tide?

Likewise, men are well aware  
 Where to look for river-fish,  
 And all other worldly ware  
 Where to seek them when  
 they wish;  
 Wisely careful men will  
 know  
 Year by year to find them  
 so.

But of all things 'tis most sad  
 That the foolish are so blind,  
 So besotted and so mad  
 That they cannot surely find





METRUM XX.<sup>1</sup>

Eala inn Drihten.  
 þæt þu eart almihctig.  
 rucel mobilic.  
 niæþþan gefræge.  
 and þuioþlic.  
 pitea gehwylcum.  
 þriet þu ece God.  
 ealra gefreafra.  
 þuioþlice.  
 þel gefreowe.  
 ungerpenlicra.<sup>1</sup>  
 and eac swa jamc.  
 gerpenlicra.  
 forste þeahert.  
 geþra gefceafra.  
 nuþ gefceabþrum.  
 mægne 7 cwearte.  
 Ðu þýrne nuþþan gearþ.  
 fram framum ærert.  
 forð oð enbe.  
 tidum tohrielþer.  
 swa hit getæroft þær.  
 enbeþryþer.  
 þæt hi æghwæþe.  
 ge ærþumæð.  
 ge eftcunæð.  
 Ðu þe unftilla.  
 ægna gefceafra.  
 to þinum willan.  
 þiflice ærtyrert.  
 and þe þelf þuioært.  
 þriðe ftille.  
 unanpenbenblic.<sup>2</sup>  
 ð forð þunle.  
 nuþ nan mihctigra.  
 ne nan mæppa.

## METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty.  
 great and wise,  
 Well seen for mighty works,  
 and marvellous  
 To every mind that knows thee,  
 Ever Good!  
 Wondrously well all creatures  
 Thou hast made,  
 Unseen of us or seen; with  
 softest band  
 Of skilful strength thy brighter  
 beings leading.  
 Thou from its birth forth  
 onward to its end  
 This middle-earth by times  
 hast measured out  
 As was most fit; that orderly  
 they go  
 And oft soon come again. Thou  
 wisely stirrest  
 To thine own will thy changing  
 unstill creatures,  
 Unchangeable and still thyself  
 for ever!  
 No one is mightier, greater  
 than Thou art,  
 No one was made thine equal:  
 need was none,

<sup>1</sup> Boet. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.<sup>2</sup> Coll. ungerpenlica.<sup>2</sup> Coll. unanpenbenblica  
forð þunle.

ne geonb ealle þa geyceapt.  
eƿnica þin.

ne þe ænig neþ-þearf næf.  
æfne giet ealpa.

þapa peonca.

þe þu gepohht hafart.

ac miþ þinum pillan.

þu hit poþhtef eall.

anþ miþ anƿalbe.

þinum azenum.

peopulbe gepohhtert.

anþ puhta gehƿæt.

þeah þe nænegu.

neþ-þearf þæfne eallra.

þapa mæþpa.

Iƿ þ micel gecýnþ.

þiner goober.

þencþ ýmb þe þe ƿile.

poþþon hit iƿ eall an.

ælcer þincgef.

þu ƿ þ þin goob.

hit iƿ þin azen.

poþþam hit niƿ<sup>1</sup> utan.

ne com ault to þe.

Ac ic geopne ƿat.

þæt þin goobner iƿ.

ælmihƿig goob.

eall miþ þe feþum.

þit iƿ ungelic.

upum gecýnþe.

uƿ iƿ utan cýmen.

eall þa þe halhað.

gooba on riunþum.

ƿrom Lioþe feþum.

Næft þu to ænegum.

anþan zenunienne.

poþþam þe nan þing niƿ.

þin gelicu.

ne huƿu ænig.

ælcerfeƿrige.

Of all these works which Thou  
hast wrought, to Thee;

But, at the willing of thy  
power, the world

And everything within it didst  
thou make,

Without all need to Thee of  
such great works.

Great is Thy goodness,--think  
it out who will;

For it is all of one, in every-  
thing,

Thou and Thy good; Thine  
own; not from without;

Neither did any goodness come  
to Thee: .

But, well I know, Thy good-  
ness is most good

All with Thyself: unlike to us  
in kind;

To us, from outwardly, from  
God Himself,

Came all we have of good in  
this low earth.

Thou canst not envy any;  
since to Thee

Nothing is like, nor any higher  
skilled;

For Thou, All Good, of Thine  
own thought didst think,

And then that thought didst  
work. Before Thee none

Was born, to make or unmake  
anything, .

<sup>1</sup> Got. luf.

forþæm þu eal ȝoob.  
 anef ȝeþeahhte.  
 þineȝ ȝeþolhteȝt  
 anb hi þa forihtete.  
 næf ærjor þe.<sup>1</sup>  
 æneȝu ȝeſceapt.  
 þe anht oððe nauht.  
 auþer þorhte  
 Ac þu butan býne.  
 bneȝo moncýnneȝ.  
 æl ælmuhtig Eob.  
 eall ȝeþorhtete.  
 þinȝ þeaple ȝoob.  
 eapt þe ſelfa.  
 þæt helhte ȝoob.  
 þæt þu halig fæðer.  
 æfter þinum willan.  
 þoruld ȝeſceope.  
 þine miðban ȝearð.  
 meahtrum þinum.  
 Feorhða Djuhten.  
 ſpa þu polbert ſelf.  
 anð nuð þinum willan.  
 þealbert ealler.  
 forþæm þu forða Eob.  
 ſelfa hælert.  
 ȝooba æghwile.  
 forþæm þu ȝeara ær.  
 ealle<sup>2</sup> ȝeſceapta.  
 æreȝt ȝeſceope.  
 ſpide ȝelice.  
 ſumeȝ hweþpe þeah.  
 unȝelice.  
 menheȝt eall ſpa þeah.  
 nuð ane noman.  
 ealle toȝæhepe.  
 Foruld unheȝ polenum.  
 þæt þu pulþer Eob.  
 þone anne naman.  
 eft toðælber.

But Thou without a model  
 madest all,  
 Lord God of men, Almighty,  
 very good,  
 Being Thyself of all the highest  
 good!  
 Thou, Holy Father, Thou, the  
 Lord of Hosts,  
 After Thy will, and by Thy  
 power alone,  
 The world, this midway gar-  
 den, didst create;  
 And by Thy will, as now Thy  
 wisdom would,  
 Wieldest it all! For Thou, O  
 God of truth,  
 Long time of old didst deal out  
 all good things,  
 Making thy creatures mainly  
 well alike,  
 Yet not alike in all ways; and  
 didst name  
 With one name all together all  
 things here,  
 "The World under the clouds."  
 Yet, God of glory,  
 That one name, Father, Thou  
 didst turn to four:  
 The first this Earth-field; and  
 the second water;  
 Shares of the world: third fire,  
 and fourth, air:  
 This is again the whole world  
 all together.

<sup>1</sup> Cott. næf aporþe.<sup>2</sup> Cott. ealla.

fæðer on feoƿer.  
 ƿær ƿara folhe an.  
 and ƿæteru oƿer.  
 ƿoruldre fæler.  
 and fȳr iȝ ƿriððe.  
 and feoƿerðe lȳft.  
 ƿæt iȝ eall ƿeoruld.  
 eft tozæðere.  
 ƿabbað ƿeah ƿa feoƿer.  
 ƿrum-ƿtol hroȝa.  
 æghwile hroȝa.  
 æzene ƿtebe.  
 ƿeah anȝa hwile.  
 ƿið oƿer ƿie.  
 miclum gemengeð.  
 and mið mægne eac.  
 fæðer ælmihtigeȝ.  
 fæſte geƿunden.  
 geƿilce.  
 ƿorste tozæðere.  
 mið bebode ȝine.  
 bileƿt fæðer.  
 ƿæt to heoȝa ænȝ.  
 oȝnes ne hoȝte.  
 meawic oƿerȝanȝan.  
 ƿor metodes ege.  
 ac geðƿeorð ƿint.  
 ƿeȝnas tozæðere.  
 cȝunȝes cempn.  
 cele ƿið hæto.  
 ƿæt ƿið hƿȝum.  
 ƿinnað hwæðne.  
 ƿæter ȝ eorðe.  
 ƿæſtnas hƿenȝað.  
 ƿa ƿint on geȝnðe.  
 cealdra hu tƿa.  
 ƿæter ƿæt ȝ ceald.  
 ƿanȝas ȝinbe-heȝað.  
 eorðe æl ȝreno.  
 eac hwæðne ceald lȳft.  
 iȝ gemenȝeð.

Yet have these four each one  
 his stead and stool,  
 Each hath its place; though  
 much with other mixt;  
 Fast by Thy might, Almighty  
 Father, bound,  
 Biding at peace, and softly  
 well together,  
 By Thy behest, kind Father!  
 so that none  
 Durst overstep its mark, for  
 fear of Thee,  
 But willing thanes and war-  
 riors of their king  
 Live well together, howsoever  
 strive  
 The wet with dry, the chilly  
 with the hot.  
 Water and Earth, both cold in  
 kind, breed fruits:  
 Water lies wet and cold around  
 the field.  
 With the green earth is min-  
 gled the cold air,  
 Dwelling in middle place: it  
 is no wonder  
 That it be warm and cold, blent  
 by the winds,  
 This wide wet tier of clouds;  
 for, in my judgment,  
 Air hath a midway place, 'twixt  
 earth and fire,  
 All know that fire is uppermost  
 of all

forþrem hio ou miððum punað  
 nis þ̅ nan punþor.  
 þæt hio rie pearm 7 cealh.  
 þæt polener tiep.  
 punde 7 elonþen.  
 forþrem hio is ou nuble.  
 anne 7 efferæze.  
 fýper 7 eorþan.  
 fela monna pæt.  
 þæt ze efernefe is.  
 eadham 7 efercepta.  
 fýr ofer eorþan.  
 folbe neþenierf.  
 Is þæt punþorlic.  
 7 eþoda Dnihten.  
 þæt þu mið 7 eþeahce.  
 þinum pýcefe.  
 þæt þu þæm 7 eferceptum.  
 7 a 7 eferceahlice.  
 meure 7 efercefe.  
 and in ne meureþe ene.  
 þæt þu þæm pætefe.  
 pætum 7 cealdum.  
 poldan to flope.  
 fýrte 7 efercefe.  
 forþrem hit unfele.  
 æghwider poldo.  
 pæt eorþan.  
 pæt and lnefe.  
 ne meure hit on him felfum.  
 forð is 7 eþe pæt.  
 æþe 7 eferceahlice.  
 ne hit pæt eorþe.  
 hile 7 fpeleð ene.  
 be fimum ðale.  
 þæt hio felfan mæz.  
 for þæm fýpe pæþan.  
 7 eferceahlice.  
 forþrem leaf 7 eþe.  
 bneð 7 eþe Bneþe.  
 bneð 7 eþe.

Over this earth, and ground is  
 uethermost.  
 Yet is this wonderful, O Lord  
 of Hosts,  
 Which by thy thought thou  
 workest, that distinctly  
 Thou to Thy creatures settest  
 mark and bound  
 And dost not mingle them :  
                   the wet cold water  
 Thou fixest it the fast earth for  
 a floor ;  
 For that itself, unstill, and  
 weak, and soft  
 Alone would widely wander  
 everywhere,  
 Nor, well I wot it sooth, could  
 ever stand.  
 But the earth holds and swills  
 it in some sort,  
 That through such sipping it  
 may afterward  
 Moisten the aëry-lift : then  
 leaves and grass  
 Yond o'er the breadth of Bri-  
 tain blow and grow,  
 Its praise of old. The cold  
 earth bringeth fruits  
 More marvellously forth, when  
 it is thawed  
 And wetted by the water :  
                   if not so,  
 Then were it dried to dust, and  
 driven away

elbum to ape.  
 Eorðe þu cealbe.  
 þrengeð pærma fela.  
 punþolicea.  
 forþæm hio mið þæm pætepe.  
 peorþað geþapeneð.  
 gif þ næpe.  
 þonne hio pæpe.  
 forþrugeð to surte.  
 and toþrifen iðþan.  
 riðe mið winde.  
 swa nu peorþað ort.  
 æxe gionð eorþan.  
 eall toblapen.  
 Ne meahte on þæpe eorþan.  
 aþuht libban.  
 ne puhte þon ma.  
 pætepe þrucan.  
 oneapþian.  
 ænige cþæpte.  
 for cele anum.  
 gif þu cýning engla.  
 wið fýpe hpæt-hpugu.  
 folban 7 lagu-ſweam.  
 ne mengeþeot togeþepe.  
 and gemetgeþeot.  
 cele 7 hæto.  
 cþæpte þine.  
 þæt þ fýp ne mæg.  
 folban 7 mepe-ſweam.  
 blate forþþeþan.  
 þeah hit wið ba tpa ſie.  
 fæſte geſegeþ.  
 fæþer ealð geþeop.  
 ne winceð me þ punþu.  
 puhte þe læſte.  
 þæt þiof eorðe mæg.  
 and egor-ſweam.  
 ſwa cealð geſceapt.  
 cþæftu nane.  
 eallor aþþeſcan.

Wide by the winds; as often  
 ashes now  
 Over the earth are blown: nor  
 might on earth  
 Aught live, nor any wight by  
 any craft  
 Brook the cold water, neither  
 dwell therein,  
 If Thou, O King of Angels,  
 otherwhile  
 Mingledst not soil and stream  
 with fire together;  
 And didst not craft-wise mete  
 out cold and heat  
 So that the fire may never  
 fiercely burn  
 Earth and the sea-stream,  
 though fast linked with both,  
 The Father'swork of old.  
 Nor is, methinks,  
 This wonder aught the less,  
 that earth and sea  
 Cold creatures both, can by no  
 skill put out  
 The fire that in them sticks,  
 fix'd by the Lord.  
 Such is the proper use of the  
 salt seas  
 Of earth and water and the  
 welkin eke,  
 And even of the upper skies  
 above.  
 There, is of right the primal  
 place of fire;

þæt þi him on innan rīcað.  
 fýrjer ƷerƷceð.  
 and fīean cīærfe.  
 þæt iſ aȝen cīærfe.  
 eaȝori-ſƿneamer.  
 ræƿreſ ȝ eoſpan.  
 and on wolcnum eac.  
 and efne ſƿa ȝame.  
 uppe ofer ſoðerne.  
 Ðonne iſ þær fýrjer.  
 fīumi-ȝ ƿol on ſiht.  
 earð ofer eallum.  
 oðrum ƷerƷeaftum.  
 ƷerƷenlicum.  
 ȝeonð þīne ſīban ȝrunð.  
 þeah hiſ ƿið ealle<sup>1</sup> ſie.  
 eft ȝemenged.  
 eoƿurð-ƷerƷeafta.  
 þeah ſiððan ne moſ.  
 þæt hiſ ænige.  
 eallumȝa ſoþo.  
 buton þær leaſe.  
 þe iſ þiſ hiſ ƿioðe.  
 þæt iſ ȝe eca.  
 and ȝe ælmihtiga.  
 Coſðe iſ heſiȝie.  
 oðrum ƷerƷeaftum.  
 þiepe ȝeſiuen.  
 ſoþrean hu ȝīaȝe ſoð.  
 endia ƷerƷeafta.  
 andeſi ſiððeaſt.  
 buton þæm ſoðerne.  
 þe þiſ ſumian ƷerƷeaft.  
 æȝhyſlice ðæȝe.  
 utan ſiððſýrfeð.  
 and þeah þæne eoſpan.  
 æſſe ne oðrimeð.  
 ne hiſe on nanne ne moſ.  
 neaſi þonne on oðre.  
 ſoðe ƷerƷeaſpan.

Its birthright over all things  
else we see  
Throughout the varied deep,  
though mixt with all  
Things of this world,  
it cannot over one  
Rise to such height as to de-  
stroy it quite ;  
But by His leave who shaped  
out life to us  
The Ever-living, and Almighty  
One.  
Earth is more heavy and more  
thickly pack'd  
Than other things ; for that it  
long hath stood  
Of all the nethermost : saving  
the sky  
Which daily wafteth round  
this roomy world,  
Yet never whirlleth it away,  
nor can  
Get nearer anywhere than  
everywhere,  
Striking it round-about, above,  
below,  
With even nearness whereso-  
e'er it be.  
Each creature that we speak of  
hath his place  
Own and asunder, yet is mixt  
with all.  
No one of them may be with-  
out the rest,

fepiceð ſnibutan.  
 uſane 7 neopne.  
 efen neah gehwæþer.  
 æghwile geſceapt.  
 þe þe ſnib fprecað.  
 hwæð hiſ æzene.  
 eapð on fundran.  
 bið þeah wið þæm oðrum  
 eac zemenzed.  
 Ne mæz hwa ænig.  
 butan oðrum biu.  
 þeah lu unſceotole.  
 ſomos eaprien.  
 fpa nu eorðe 7 fæter.  
 eapwòð tæcne.  
 unſpiga gehwæm.  
 fumað on fþie.  
 þeah lu fuit un.  
 fſceotole þæm fþum.  
 Iſ þi fþi fpa ſame.  
 fæft on þæm fætwic.  
 and on fcanum eac.  
 felle geheweb.  
 eapwòð hape iſ.  
 hwæþne þær hapað.  
 fæder engra.  
 fþi gebunden.  
 efne to þon fæfte.  
 þæt hit folan ne mæz.  
 eft æt hiſ eðle.  
 þæwi þi oþer fþi.  
 up oþer eall þiſ.  
 eapð fæft fumað.  
 fona hit folæted.  
 þaſ lænan geſceapt.  
 mid cele oþerfumen.  
 git hit on cyððe gefit.  
 and þeah fuhra gehwile.  
 fumað fudeſi-fearið.  
 þæwi hiſ mægðe bið.  
 mæft ætgeweþa.

Though dwelling all together  
 mixedly:  
 As now the earth and water~  
 dwell in fire,  
 A thing to the unlearned hard  
 to teach,  
 But to the wise right clear:  
 and in ſame ſort  
 Fire is fuſt fixt in water, and  
 in ſtones  
 Still hidden away and fixt,  
 though hard to find.  
 Yet thitherward the Father of  
 angels bath  
 So faſtly bound up fire, that it  
 may  
 Never agam get back to its  
 own home  
 Where over all this earth ſure  
 dwells the fire.  
 Soon would it leave this lean  
 world, overcome  
 Of cold, if to its kith on high  
 it went;  
 Yet everything is yearning  
 thitherward  
 Where its own kindred bide  
 the moſt together.  
 Thou haſt eſtabliſhed, through  
 Thy ſtrong might,  
 O glorious King of Hoſts,  
 right wondrously  
 The earth ſo faſt, that it on  
 either half



Ðu ȝeſtapolabeſt.  
 þuþ þa ſtponȝan meaht.  
 Ȝeþoða pulþoþi cȝuning.  
 punþoþlice.  
 eoþþan ſpa ſæſte.  
 þæt hio on ænige.  
 healfe ne heldæð.  
 ne mæȝ hio hiþeþ ne þibeþ.  
 ſiȝan þe ſpiþoþi.  
 þe hio ſȝmle ðȝþe.  
 Ðæt hi þeah eoþðliceȝ.  
 auht ne halþeð.  
 iſ þeah eȝn eðe.  
 up and of bune.  
 to feallanne.  
 folþan þiſſe.  
 þæm anlicoſt.  
 þe on æȝe bið.  
 ȝioleca on miðþan.  
 ȝliþeð hþæþne.  
 æȝ ſymbutan.  
 ſpa ſtent eall þeoþiulþ.  
 ſtille cn tille.  
 ſtreamaȝ ſymbutan.  
 laȝu-þloða ȝelac.  
 lȝſte ȝ tunȝla.  
 and ſio ſciþe ſcell.  
 ſcþiþeð ſymbutan.  
 ðoȝoþa ȝehþilce.  
 ðȝþe lange ſpa.  
 Ðæt þu þioða Lob.  
 þneþalþe on uſ.  
 ſaple ȝeſeȝteſt.  
 and hi ſiðþan eac.  
 ſtȝneſt and tiheteſt.  
 þuþ þa ſtponȝan meaht  
 þæt hipe þȝ læſſe.  
 on þæm lȝclan ne bið.  
 anum ſunȝne.  
 þe hipe on eallum bið.  
 þæm lichoman.

Heeleth not over, nor can  
 stronger lean  
 Hither or thither, than it ever  
 did.  
 Since nothing earthly holds it,  
 to this globe  
 'Twere easy up or down to fall  
 aside,  
 Likest to this, that in an egg  
 the yolk  
 Bides in the middle, though  
 the egg glides round.  
 So all the world still standeth  
 on its stead  
 Among the streams, the meet-  
 ing of the floods:  
 The lift and stars and the clear  
 shell of heaven  
 Sail daily round it, as they  
 long have done.  
 Moreover, God of people, Thou  
 hast set  
 A threefold soul in us, and  
 afterward  
 Stirrest and quick'nest it with  
 Thy strong might  
 So that there bideth not the  
 less thereof  
 In a little finger than in all the  
 body.  
 Therefore a little before I  
 clearly said  
 That the soul is a threefold  
 workmanship

forþæm ic lýtcle æp.  
 ƿeotole ƿæbe.  
 þæt ƿio ƿapl ƿæpe.  
 ƿƿieƿalb Ʒeƿceapƿ.  
 þeƷna ƷehƿilceƷ.  
 forþæm uðƿitan.  
 ealle ƷeƷƿað.  
 þæt te un Ʒecýnb.  
 ælcƿe Ʒaule.  
 Ʒƿrýung ƿæne.<sup>1</sup>  
 oþeƿ ƿilnung.  
 iƷ ƿio þƿubbe Ʒecýnb.  
 þæm cƿæm beteƷe.  
 ƿio ƷeƷceabƿiƷneƷ.  
 Ný þ Ʒcanblic cƿæƷt.  
 forþæm lit næmýg haƷað.  
 neat buton monnum.  
 hæƷð þa oþƿa tƿa.  
 unƿum ƿuhta.  
 hæƷð þa ƿilnunga.  
 ƿel hƿilc neten.  
 anb þa ýƿrunza.  
 eac Ʒƿa Ʒelfe.  
 forþý men habbæð.  
 Ʒeomb mibban Ʒeapb.  
 eopð-ƷeƷceapƿa.  
 ealle<sup>2</sup> ofeƿpungen.  
 forþæm þe hi habbað.  
 þeƷ þe hi nabbað.  
 þone ænne cƿæƷt.  
 þe þe æƿ nemðon.  
 ðio ƷeƷceabƿiƷneƷ.  
 Ʒceal on Ʒehƿelcum.  
 þæne ƿilnunge.  
 ƿalban Ʒemle.  
 anb Ʒƿrunge.  
 eac Ʒƿa Ʒelfe.  
 hio Ʒceal mib ƷeƷeaphte.  
 þeƷneƷ mobe.  
 mib anbƷite.

In every man :  
     because the wise all say  
 That ire is one whole part in  
     every soul ;  
 Another, lust ; another and the  
     third  
 Far better than these twain,  
     wise-mindedness :  
 This is no song-craft ; for only  
     man  
 Hath this, and not the cattle :  
     the other two  
 Things out of number have as  
     well as we ;  
 For ire and lust each beast  
     hath of itself.  
 Therefore have men, through-  
     out this middle-sphere  
 Surpassed Earth's creatures  
     all ; for that they have  
 What these have not, the one  
     good craft we named.  
 Wise-mindedness in each  
     should govern lust  
 And ire, and its own self ; in  
     every man  
 With thought and understand-  
     ing ruling him.  
 This is the mightiest mainstay  
     of man's soul,  
 The one best mark to sunder  
     it from beasts.  
 Thou mighty King, of peoples,  
     glorious Lord,

<sup>1</sup> Cott. ýƿrungeƿe.<sup>2</sup> Cott. ealla.

ealler þalban.  
 hio is ð mæste mægen.  
 monnes faule.  
 and se selesca.  
 sunbori cneasca.  
 þæt þu þa faule.  
 rizora þalbenb.  
 þeoba þrym-cýnung.  
 þur geŕceope.  
 þæt hio hƿearfoþe.  
 on hipe selesce.  
 hipe utan ýmb.  
 swa swa eal beð.  
 þine swiŕte robor.  
 ŕecene ymbŕcniþeð.  
 dozora gehwile.  
 Drihtnes meahtum.  
 þine miþban gearb.  
 swa beð monnes faul.  
 hƿeole gelicort.  
 hƿærfeð ýmbe hy selesce.  
 ort ŕmeagenbe.  
 ýmb þar eorðlican.  
 Drihtnes geŕceasca.  
 dagum 7 nihtum.  
 hƿilum hi selesce.  
 ŕecene ŕmeað.  
 hƿilum eft ŕmeað.  
 ýmb þone ecan Gob.  
 ŕceppenb hipe.  
 ŕŕniþenbe ŕærð.  
 hƿeole gelicort.  
 hƿærfeð ýmb hi selesce.  
 þonne hi, ýmb hipe ŕcýppenb.  
 miþ geŕceab ŕmeað.  
 hio bið upahæfen.  
 ofer hi selesce.  
 ac hio bið eallunga.  
 an hipe selesce.  
 þonne hio ýmb hi selesce.  
 ŕecene ŕmeað.

Didst fashion thus the soul,  
 that it should turn  
 Itself around itself, as in swift  
 race  
 Doth all the firmament, which  
 quickly twirls  
 Every day around this middle-  
 sphere,  
 By the Lord's might:  
 so doth the soul of man  
 Likest a wheel whirl round  
 about itself,  
 Oft-times keen searching out  
 by day and night  
 About these earthly creatures  
 of the Lord:  
 Somewhile herself she probes  
 with prying eye:  
 Somewhile again she asks about  
 her God,  
 The Ever One, her Maker;  
 going round  
 Likest a wheel, whirling  
 around herself.  
 When she about her Maker  
 heedful asks,  
 She is upheaved above her  
 lower self:  
 She altogether in herself abides  
 When, seeking round, she pries  
 about herself:  
 But furthest falls beneath her-  
 self, when she  
 With love and wonder search-  
 eth out this earth

hio bið ƿiðe ƿop.  
 hiƿe ƿelfne beneoƿan.  
 ƿonne hio ƿær lænan.  
 lupað 7 ƿunbriað.  
 eoƿðlicu ƿing.  
 oƿeƿ eƿne ƿæb.  
 Ðæt ƿu ece Gob.  
 eaƿið ƿoƿgeaƿe.  
 ƿaulum on heoƿonum.  
 feleƿt ƿeoƿðlica.  
 ƿinƿæƿta ƿiƿa.  
 Gob ælmihtig.  
 be 7e eaƿnunga.  
 anƿia 7ehƿelcƿe.  
 ealle hi ƿcnað.  
 ƿuƿh ƿa ƿcƿan neaht.  
 haƿe on heoƿenum.  
 na hƿæƿne ƿeah.  
 ealle eƿenbeoƿhte.  
 Ðæt ƿe oft 7eƿioð.  
 haƿiun nihtum.  
 ƿæt te heoƿon-7eoƿƿan.  
 ealle eƿenbeoƿhte.  
 æƿne ne ƿcnað.  
 Ðæt ƿu ece Gob.  
 eac 7emeaƿeƿt.  
 ƿa heoƿoncunban.  
 hiƿen ƿið eoƿƿan.  
 ƿaula ƿið lice.  
 ƿiðƿan ƿuniað.  
 ƿu eoƿðlice.  
 anð 7 ece ƿamob.  
 ƿaul in ƿlæƿce.  
 Ðæt hi ƿimle to ƿe.  
 hiona<sup>1</sup> ƿunbiað.  
 ƿoƿƿæm hi hiƿen of ƿe.  
 æƿioƿ comon.  
 ƿculon eft to ƿe.  
 ƿceal ƿe lichama.  
 læt ƿeaƿbigan.

With its lean lusts, above the  
 lore for ever!  
 Yea, more; Thou, Ever Good,  
 to souls in heaven  
 Givest an heritage, Almighty  
 God,  
 And worthiest lasting gifts, as  
 each hath earned.  
 They, through the moonlit  
 night, shine calm in heaven,  
 Yet are not all of even bright-  
 ness there,  
 So oft we see the stars of  
 heaven by night,  
 They shine not ever all of even  
 brightness  
 Moreover, Ever Good, Thou  
 minglest here  
 Heavenly things with earthly,  
 soul with flesh:  
 Afterwards soul and flesh both  
 live together,  
 Earthly with heavenly:  
 ever hence they strive  
 Upward to Thee, because they  
 came from Thee,  
 And yet again they all shall go  
 to Thee!  
 This living body yet once more  
 on earth  
 Shall keep its ward, for that it  
 theretofore  
 Wax'd in the world: they  
 dwelt (this body and soul)

<sup>1</sup> Cott. hi on.

eft on eoþþan.  
 ƿorþþæm he ær of hiƿe.  
 ƿeox on ƿeoþulðe.  
 ƿunebon æt ƿomne.  
 efen ƿpa lange.  
 ƿpa him lŷfeb ƿær.  
 ƿrom ƿæm ælmihtigan.  
 þe hi æriop ƿio.  
 ƿeromnade.  
 þæt iſ ƿoð cýning.  
 ƿe þar ƿolban ƿerceop.  
 and hi ƿerfylbe þa.  
 ƿriðc inſulicum.  
 mine ƿerſæge.  
 neata cýnnum.  
 neſigenð ureþ.  
 he hi ƿiðþan æriop.  
 ƿæba monægum.  
 ƿuða 7 ƿýpta.  
 ƿeoþulðe ƿceatum.  
 ƿorþgif nu ece Gooð.  
 upum motum.  
 þæt hi moten to þe.  
 metob alpuhta.  
 ƿuph<sup>1</sup> þar eapfoþu.  
 up aſtigan  
 and of þurum býregum.  
 bilepiſt fæbeþ.  
 þeoba ƿalbenð.  
 to þe cuman.  
 and þonne mið openum.  
 eazum moten.  
 mobeþ ureþ  
 þuph þinſa mægna ƿreð.  
 æpelm ƿerion.  
 eallpa gooba.  
 þæt þu eapit ƿelfa.  
 ƿge Drihten Gooð.  
 ge þa eazan hal.  
 ureþ mobeþ.

So long together as to them  
 gave leave  
 The Almighty, who had made  
 them one before,  
 That is in sooth the King!  
 who made this world,  
 And fill'd it mixedly with kinds  
 of cattle,  
 Our Saviour and near Helper,  
 as I trow.  
 Thence He with many seeds of  
 woods and worts  
 Stock'd it in all the corners of  
 the world.  
 Forgive now, Ever Good, and  
 give to us  
 That in our minds we may up-  
 soar to thee,  
 Maker of all things, through  
 these troublous ways;  
 And from amidst these busy  
 things of life,  
 O tender Father, Wielder of  
 the world,  
 Come unto Thee, and then  
 through Thy good speed  
 With the mind's eyes well  
 opened we may see  
 The welling spring of Good,  
 that Good, Thyself,  
 O Lord, the God of Glory!—  
 Then make whole  
 The eyes of our understand-  
 ings, so that we,

<sup>1</sup> Cott. þupg.

þæt þe hi on þe ſelfum.  
 riðþan moten.  
 aſærtnian.<sup>1</sup>  
 fæþen engla.  
 tobrif þone piccan miſt.  
 þe þnaȝe nu.  
 wið þa eagan ſoþan.  
 uſſer moþer.  
 hangobe hſyle.  
 heſȝ ȝ þȳrtne.  
 Onliht nu þa eagan.  
 uſſer moþer.  
 mið þinum leohte.  
 liſer palbenð.  
 ſoþþæm þu eart rið bihtu.  
 bilepiſt fæþen.  
 roþer leohter.  
 and þu ſelfa eart.  
 rið fæſte fæſt.  
 fæþen ælmihtig.  
 eallra ſoðfæſtna.  
 Ðræt þu ſoſte ȝebeſt.  
 þæt hi þe ſelfne.  
 ȝerion moten.  
 Ðu eart eallra þinga.  
 þeoða palbenð.  
 fnuma ȝ enbe.  
 Ðræt þu fæþen engla.  
 eall þing biſeſt.  
 eþelice  
 buton ȝerþince.  
 Ðu eart ſelfa þeȝ.  
 and latteop eac.  
 liȝenþra ȝehþeſ.  
 and rið plitȝe ſtop.  
 þe re þeȝ to liȝð.  
 þe ealle to.  
 á funðiað.<sup>2</sup>  
 men of molban.  
 on þa mæþan ȝercept.

<sup>1</sup> Cott. æſærtnian.

Father of angels, faſten them  
 on Thee!  
 Drive away this thick miſt,  
 which long while now  
 Hath hung before our mind's  
 eyes, heavy and dark.  
 Enlighten now theſe mind's  
 eyes with Thy light,  
 Maſter of life; for Thou, O  
 tender Father,  
 Art very brightness of true  
 light Thyſelf;  
 Thyſelf, Almighty Father, the  
 ſure reſt  
 Of all thy faſt and true ones;  
 winningly  
 Thou orderſt it that they may  
 ſee Thyſelf!  
 Thou art of all things origin  
 and end,  
 O Lord of all men; Father of  
 angels, Thou  
 Eaſily beareſt all things with-  
 out toil,  
 Thou art Thyſelf the way, and  
 leader too,  
 Of every one that lives, and  
 the pure place  
 That the way leads to: all men  
 from this ſoil  
 Throughout the breadth of  
 being, yearn to Thee.

<sup>2</sup> Cott. aſundiað.

METRUM XXI.<sup>a</sup>

Ʒel la monna bearn.  
 geonb miþban gearb.  
 Ʒuora æghwile.  
 funbie to þæm.  
 ecum gobe.  
 þe þe ýmb ƷƷecað.  
 anb to þæm Ʒerælþum.  
 þe þe Ʒecgað ýmb.  
 Se þe þonne nu Ʒe.  
 neapþe Ʒeherfeb.  
 miþ þiŷŷer mæþan.  
 miþban Ʒearþer.  
 unnyttne lufe.  
 Ʒece him eft hƷæðe.  
 fulne Ʒriobom.  
 þæt he Ʒonð cume.  
 to þæm Ʒerælþum.  
 Ʒaula næþer.  
 Ʒonþæm þ̅ Ʒ Ʒio ana<sup>1</sup> Ʒert.  
 eallra Ʒerþinca.  
 hýhtlicu hýð.  
 heaum ceolum.  
 moþer uŷŷer.  
 meþe Ʒmýlta Ʒic.  
 þæt Ʒ Ʒio ana<sup>1</sup> hýð.  
 þe æþne bið.  
 ærþer þam ýþum.  
 upa Ʒerþinca.  
 ýrta Ʒehþelcne.  
 ealniŷ Ʒmýlþe.  
 þæt Ʒ Ʒio Ʒrið-ŷtop.  
 anb Ʒio Ʒuorþon ana.<sup>1</sup>  
 eallra ýrminga.  
 ærþer þiŷŷum.  
 þeopulb-Ʒerþincum.  
 þæt Ʒ Ʒýnŷum Ʒtop  
 ærþer þiŷŷum ýrmiþum.

## METRE XXI.

## OF INWARD LIGHT.

Well,—O ye children of men  
 in mid-earth !  
 Every freeman should seek  
 till he find  
 That, which I spake of, good  
 endless in worth ;  
 These, which I sing of, the  
 joys of the mind.

Let him who is narrow'd and  
 prison'd away  
 By love of this mid-earth  
 empty and vain,  
 Seek out for himself full free-  
 dom to-day,  
 That soul-feeding joys he  
 may quickly attain.

For, such of all toil is the only  
 one goal,  
 For sea-weary keels hythe-  
 haven from woes,  
 The great quiet dwelling that  
 harbours the soul,  
 Still calm in the storm, and  
 from strife a repose.

That is the peace-place, and  
 comfort alone  
 Of all that are harmed by  
 the troubles of life,  
 A place very pleasant and win-  
 some to own,  
 After this turmoil of sorrow  
 and strife.

<sup>a</sup> Boet. hb. iiii. metrum 10.—Huc omnes pariter venite capti, &c.

<sup>1</sup> Cott. an.

to aʒanne.  
 Ac ic ʒeorne paʒ.  
 þæt te ʒylben maðm.  
 ʒylorpen ʒinc.  
 ʒcan-ʒearo ʒumma nan.  
 miðbenʒearþer ʒela.  
 moðer eʒan.  
 æʒne ne onlȳhtað.  
 auht ne ʒebetað.  
 hiopa ʒceapneʒʒe.  
 to þæpe ʒceapunga.  
 ʒoðra ʒeʒælpa.  
 ac hi ʒwiþor ʒet.  
 monna ʒehwelcer.  
 moðer eʒan.  
 ablenðað on bneortum.  
 þonne hi hi beophtpan ʒebon.  
 ʒorþæm æʒhwlc ʒing.  
 þe on þiʒ anbpearþan.  
 liʒe licað.  
 lænu ʒinðon.  
 eopðlicu ʒing.  
 á fleonbu.  
 ac þ̅ ʒ ʒunþoplic.  
 plite anb beophtner.  
 þe puhta ʒehwær.  
 plite ʒebephtað.  
 anb ærter þæm.  
 eallum ʒalbeð.  
 Nele ʒe ʒalbenb.  
 þæt ʒorþeorþan ʒcȳlen.  
 ʒaula uʒʒe.  
 ac he hi ʒelʒa ʒile.  
 leoman onlihtan.  
 liʒe ʒalbenb.  
 Liʒ þonne hælepa hwlc.  
 hlutrum eazum.  
 moðer ʒineʒ mæʒ.  
 æʒne ofʒon.  
 huoroner leohter.  
 hlutne beophto.

But right-well I wot that no  
 treasure of gold  
 Nor borders of gem-stones,  
 nor silvery store,  
 Nor all of earth's wealth the  
 mind's sight can unfold,  
 Or better its sharpness true  
 joys to explore:

But rather, make blind in the  
 breast of each man  
 The eyes of his mind than  
 make ever more bright,  
 For, sorry and fleeting as fast  
 as they can  
 Are all who in this flitting  
 earth can delight.

Yet wondrous the beauty and  
 brightness is seen  
 Of that which hath bright-  
 en'd and beautified all  
 So long as on this middle-earth  
 they have been,  
 And afterward happily holds  
 them in thrall.

For the Ruler He wills not the  
 soul should be nought,  
 Himself will enlighten it,  
 Lord of life given!  
 If any man then with the eyes  
 of his thought  
 May see the clear brightness  
 of light from high heaven,



þonne þile he recgan.  
 þæt þæpe runnan þie.  
 beoþhtner þioſtro.  
 beoþna gehwylcum.  
 to metanne.  
 wið þ micle leoht.  
 Lober ælmihtiger.  
 þæt iſ garta gehwæm.  
 ece butan enbe.  
 eabegum ſaulum.

## METRUM XXII.\*

Se þe æfter rihte.  
 mið geþece.  
 wille inweaplice.  
 æfter ſpýrian.  
 ſwa beoplice.  
 þæt hit tobrýan ne mæg.  
 monna ænig.  
 ne amerran hupu.  
 ænig eorðlic þincg.  
 he æperſt ſceal.  
 ſecan on him ſelfum.  
 þæt he ſume hwile.  
 ýmbutan hine.  
 æþop ſohte.  
 ſece þæt riðþan.  
 on hiſ ſepan innan.  
 and ſoplaete an.  
 ſwa he oftoſt mæge.  
 ælcne<sup>1</sup> ýmbhozan.  
 þý him unnet þie.  
 and geſamniſe.  
 ſwa he ſpþoſt mæge.  
 ealle to þæm anum.  
 hiſ inſeþonc.  
 geſecge hiſ mob.  
 þæt hit mæg ſinþan.  
 eall on him innan.

Then will he ſay that the blaze  
 of the ſun  
 Is darkness itſelf to the glory  
 ſo bright  
 Which Great God Almighty  
 ſhines out on each one  
 Of ſouls of the happy for  
 ever in light.

## METRE XXII.

OF THE INNER MIND AND THE  
 OUTER SIN.

The man that after right with  
 care  
 Will inwardly and deeply  
 dive,  
 So that no earthly thing may  
 ſcare,  
 Nor him from ſuch good  
 ſeeking drive,  
 Firſt in himſelf he ſhall find  
 out  
 That which beyond he ſome-  
 while ſought,  
 Within his mind muſt ſearch  
 about,  
 And leave behind each trou-  
 blous thought;  
 This at the ſoonest, as he may,  
 Such care were harm to him  
 and ſin,  
 Then let him haſte and hie  
 away  
 To this alone, his mind  
 within.

\* Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.

<sup>1</sup> Cott. ælcpe.

þæt hit oþtoft nu.  
 ýmbutan hit.  
 ealneƷ reƷeð.  
 Ʒooba æƷhƷýlc.  
 he onƷit riðþan.  
 ýfel Ʒ unnet.  
 eal þ̅ he hæfþe.  
 on hiƷ incoƷan.  
 æƷop lange.  
 efne ƷƷa ƷƷeotole.  
 ƷƷa he on þa runnan mæƷ.  
 eagum anbƷearðum.  
 onlocian.  
 anb̅ hi eac onƷit.  
 hiƷ inƷeþonc.  
 leohtƷe Ʒ beƷihtƷe.  
 þonne Ʒe leoma Ʒie.  
 runnan on Ʒumepa.  
 þonne ƷƷeƷler Ʒim.  
 hæþop heoƷon-tunƷol.  
 hlutƷoƷt Ʒeineð.  
 þopþæm þ̅ Ʒ lichoman.  
 leahtƷaƷ Ʒ heƷiƷneƷ.  
 anb̅ þa unþeapƷaƷ.  
 eallunƷa ne maƷon.  
 oƷ moþe aƷion.  
 monna æneƷum.  
 rihtƷiƷneƷƷe.  
 Ðeah nu Ʒinca hƷæm.  
 þ̅ lichoman.  
 leahtƷaƷ Ʒ heƷiƷneƷ.  
 anb̅ unþeapƷaƷ.  
 oƷt b̅ƷiƷen.  
 monna moð-Ʒepan.  
 mæƷt anb̅ ƷƷiþoƷt.  
 mið þ̅æne ýƷlan.  
 oƷoƷƷiƷotolneƷƷe.<sup>1</sup>  
 mið ƷebƷol-miƷte.  
 bƷeoƷƷiƷne Ʒepan.  
 ƷoƷt̅ið moð Ʒopan.

Say to his mind, that it may  
 find  
 What ofttest now it seeks  
 around  
 All in, and to itself assign'd  
 Every good that can be  
 found:

He then will see that all he had  
 In his mind's chamber  
 thought and done,  
 Was evil long afore and bad,  
 Clearly as he can see the  
 sun:

But his own mind he shall see  
 there  
 Lighter and brighter than  
 the rav  
 Of heaven's star, the gem of  
 air,  
 The sun in clearest summer  
 day.

For that the body's lusts and  
 crimes,  
 And all its heaviness in kind,  
 Utterly may not any times  
 Wipe out right wisdom from  
 man's mind:

Though now in every man such  
 wrong,  
 Those lusts and crimes and  
 fleshly weight,  
 Worry the mind both loud and  
 strong,  
 • And make it half forget its  
 state.

<sup>1</sup> Cott. oƷoƷƷiƷotolneƷƷe.

monna gehpelcer.  
 þæt hit ƿa beophte ne mot.  
 blican anb<sup>1</sup> ƿcman.  
 ƿa hit polbe ƿif.  
 hit ƿealþ ahte.  
 þeah bið ƿum cōrn.  
 ƿæber ƿealþen.  
 ƿŷmle on þæne ƿeale.  
 ƿoðfæstneſse.  
 þenben ƿæþtanz ƿunað.  
 ƿaſt on lice.  
 þæſ ƿæber cōrn.  
 bið ƿumle aƿeaht.  
 mið aſcunza.  
 eac ƿiðþan.  
 mið ƿoðþne lare.  
 ƿif hit ƿiſpan ƿceal.  
 Ðu mæg ænig man.  
 anbƿape ƿinþan.  
 þinza ænigſe.  
 þegen mið ƿerþeabe.  
 þeah hme ƿinca hƿile.  
 ƿihtƿiſce.  
 æfteſ ƿiſne.  
 ƿif he aƿuht naſað.  
 on hiſ moð-ſeþan.  
 mýcleſ ne lýtcleſ.  
 ƿihtƿiſneſſe.  
 ne ƿeſabſcepeſ.  
 niſ þeah ænig man.  
 þæt te ealleſ ƿa.  
 þæſ ƿeſabſcepeſ.  
 ƿa þeſeafob ƿe.  
 þæt he anbƿape.  
 ænige ne cunne.  
 ƿinþan on ſeþhðe.  
 ƿif he ƿiſneþen bið.  
 ƿoþþæm hit iſ ƿiht ƿpell.  
 þæt uſ ƿeahte ƿio.  
 ealþ uðþita.

And though the mist of lies  
 may shade  
 Man's dreary thought that  
 it be dull,  
 And be no more so bright  
 arrayed  
 An if 'twere pure and pow-  
 erful,  
 Yet always is some seed-corn  
 held  
 Of sturdy truth within the  
 soul,  
 While flesh and ghost together  
 weld,  
 And make one fixt and ga-  
 ther'd whole.  
 This seed-corn waxes ever-  
 more,  
 By much asking quickened  
 so,  
 As well as by good wholesome  
 lore,  
 That it quickly learns to  
 grow.  
 How may a man right answer  
 find  
 To anything ask'd well and  
 fit,  
 Unless he keenly store his  
 mind  
 That it have much or little  
 wit?  
 Yet is there no man so be-  
 reaved  
 Of knowledge, that he can-  
 not bring [ceived  
 Some answer well to be re-  
 If he be ask'd of anything.

<sup>1</sup> Cott. an.

upe Platon.  
 he cwæð þi te æghwile.  
 ungenynglic.  
 rihtwigneſſe.  
 hine hwæðe ſceolde.  
 eft ƿerenban.  
 into ſinum.  
 moðer genyngde.  
 he mæg riðþan.  
 on his ſun-cygan.  
 rihtwigneſſe.  
 ſintan on ſephre.  
 fæſte gehyðe.  
 mid ƿeþra fæſte.  
 ðaƿon gehwile.  
 moðer ſineſ.  
 mæg ƿi ſƿi ƿe.  
 and mid heſigneſſe.  
 his lichoman.  
 and mid þæm biſigum.  
 þe on byeoſum ſcýpeð.  
 mon on moðe.  
 mæla gehwile.

## METRUM XXIII.\*

Sie þi la on eoþpan.  
 ælceſ þingeſ.  
 geſælig mon.  
 ƿi he ƿepon mæge.  
 þone hlutſeatan.  
 heoƿon-cuhtan ƿteam.  
 æþelne æþelm.  
 ælceſ ƿoðeſ.  
 and of him ſelfum.  
 þone ƿeoſtan mæte.  
 moðer ƿeoſte.  
 mæg aeoþpan.  
 þe ſealon þeah ƿita.  
 mid Godeſ fylete.  
 ealþum ƿ leaþum.

Wherefore it is a spell of right  
 Which our own Plato, long  
 of old,  
 That ancient wise and worthy  
 wight,  
 To all of us most truly told ;

He said, that each who wisdom  
 sought,  
 Forgetful, should to memory  
 turn,  
 And in the coffer of his thought  
 Right-wisdom hidden would  
 discern,

Through all the drift of trouble  
 there,  
 And all this body's heavy  
 clay,  
 And busy toil, and daily care,  
 Which stir the breasts of  
 men away.

## METRE XXIII.

## TRUE HAPPINESS.

Look! for on earth a happy  
 man  
 In everything is he,  
 Who Heaven's shining river  
 can  
 Good's high-born well-  
 spring see ;  
 And of himself may scatter  
 back  
 His mind's own mist of swarthy  
 black.  
 By God's good help, we will as  
 yet

\* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne ingeþonc.  
 betan biþpellum.  
 þæt þu þe bet mæge.  
 aþebian to þoborum.  
 rihte rihte.  
 on þone ecan earþ.  
 urra gaula.

## METRUM XXIV.†

Ic hæbbe riþru.  
 fugle flihtan.  
 miþ þæm ic fleogan mæg.  
 feor fram eorþan.  
 ofer heane hroþ.  
 heofoner rihter.  
 ac þær ic nu mohte  
 mōb gefeðran.  
 þinne feor-locan.  
 feðrum minum.  
 oðræt þu meahce.  
 þine miþban gearþ.  
 ælc eorðlic þing.  
 eallunga forþon.  
 Meahter ofer þoborum.  
 gereclice.  
 feðrum lacan.<sup>1</sup>  
 feor up ofer.  
 polcnu winban.  
 plutan riðþan ufan.  
 ofer ealle.  
 Meahter eac farian.  
 ofer þæm fyne.  
 þe fea geara for.  
 lange betweox.  
 lyfte ⁊ mōbere.  
 fpa him æt fnyrme.  
 fæber getioþe  
 Ðu meahterc þe riðþan.  
 miþ þæpe funnan.

With spells of olden leaven  
 Inform thy mind that thou  
 mayst get  
 To read the way to heaven;  
 The right way to that happy  
 shore [more.  
 Our soul's own country ever-

## METRE XXIV.

## THE SOUL'S HERITAGE.

I have wings like a bird, and  
 more swiftly can fly  
 Far over this earth to the roof  
 of the sky,  
 And now must I feather thy  
 fancies, O mind,  
 To leave the mid-earth and its  
 earthlings behind.

Stretch'd over the heavens,  
 thou mayst with thy wings  
 Sport in the clouds and look  
 down on all things,  
 Yea, far above fire, that lieth  
 betwixt  
 The air and the sky, as the  
 Father hath mixt.

Thence with the sun to the  
 stars thou shalt fly,  
 Thereafter full quickly to float  
 through the sky,

† Doct. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

<sup>1</sup> Cott. onlacan.

fapan betpeox.  
 oppum tunzlum.  
 Deahterƿ þe full pecen.  
 on þæm roðene uƿan.  
 riðþan ƿeoƿþan.  
 anb þonne ƿamtenger.  
 æt þæm æl-cealban.  
 anum ƿteoppan.  
 ge ƿmeƿt iƿ.  
 eallpa tunzla.  
 þone Saturnuƿ.  
 runb-buenbe hatað.  
 unbep heoponum.  
 he iƿ ge cealba.  
 eall iƿiƿ tunzel.  
 ƿmeƿt ƿanðnað.  
 oƿep eallum uƿan.  
 oppum ƿteoppan.  
 Siðþan þu þone.  
 þone uƿahafarƿ.  
 ƿorð oƿep-ƿapenne.  
 þu meahƿt ƿeoƿþan.  
 þonne biƿt þu riðþan.  
 ƿona oƿep uppan.  
 roðene ƿýne ƿƿitum.  
 ƿiƿ þu ƿiht ƿæƿerƿt.  
 þu<sup>1</sup> þone hehtan heopon.  
 behinðan lætƿt.  
 Ðonne meahƿt þu riðþa.  
 ƿoƿer leohter.  
 habban þinne ðæl.  
 þonan an cýning.  
 nune ƿicrað.  
 oƿep roðerum up.  
 anb unbep ƿƿa ƿame.  
 eallpa ƿerceaƿta  
 ƿeoƿulbe ƿalbeð.  
 Ðæt iƿ ƿiƿ cýning.  
 þæt iƿ ge þe ƿalbeð.  
 ƿionb ƿep-ƿioða.

To the lonely cold planet,  
 which sea-dwellers call  
 Saturn, in heaven the highest  
 of all.

He is the icy cold star in the  
 highest  
 That wanders the furthest, and  
 yet as thou fliest  
 Higher, and further, and up  
 shalt thou rise,  
 Yea, to the top of the swift  
 rushing skies!

If thou goest rightly, e'en  
 these shalt thou leave:  
 And then of the true light thy  
 share shalt receive,  
 Where up over heaven, the  
 Only King reigns,  
 And under it all the world's  
 being sustains.

This is the Wise King, this is  
 He who is found  
 To rule o'er the kings of all  
 peoples around;  
 With his bridle hath bitted  
 the heaven and earth,  
 And guides the swift wain by  
 His might driven forth. \*

He is the One Judge un-  
 swervingly right, \*  
 Unchanging in power, and un-  
 sullied in light;

<sup>1</sup> Cott. þe.

ealra oppa.  
 eorþan cyninga  
 ƿe miþ hiƿ bƿiþle.  
 ƿimbe bæteþ hæfð.  
 ƿimþƿƿƿƿƿƿƿ ealne.  
 eorþan ƿ heofoneƿ.  
 Ðe hiƿ ƿeƿalb-leþeƿ.  
 ƿel ƿemetƿað  
 ƿe ƿtopeð á  
 ƿurþ þa ƿƿionƿan meahƿ.  
 þæm hiƿæþƿæne.  
 heofoneƿ anþ eorþan.  
 ƿe an beama iƿ.  
 ƿeƿtæðþiƿ.  
 unanþenbenþlic.  
 þliƿiƿ ƿ meþne.  
 Liƿ þu ƿƿƿƿƿ on.  
 ƿeƿe þiƿtum.  
 up to þæm eaƿbe.  
 þæt iƿ æþele ƿtoƿ.  
 þeah þu hi nu ƿeta.  
 ƿoƿƿiten hæbbe.  
 ƿiƿ þu æƿne.  
 eƿt þæƿ an cƿmeƿt.  
 þonne þilt þu ƿeƿƿan.  
 anþ ƿona cƿeþan.  
 þiƿ iƿ eallunƿa.  
 min aƿen cƿð.  
 eaƿb anþ eþel.  
 ic ƿeƿ æƿ hiƿonan.  
 cumen ƿ acenneþ.  
 þurþ þiƿƿeƿ cƿæƿƿan meahƿ.  
 nƿlle ic æƿne hiƿonan.  
 ut þitan.  
 ac ic ƿƿmle heƿ.  
 ƿoƿte þille.  
 miþ þæþeƿ þillan.  
 þeƿte ƿtonþan.  
 Liƿ þe þonne æƿne.  
 eƿt ƿeƿeorþeð.  
 þæt þu þilt oððe moƿt.

When to His dwelling-place  
 back thou dost roam,  
 However forgotten, it still is  
 thy home.

If ever again thou shalt thither-  
 ward go,  
 Soon wilt thou say, and be sure  
 it is so,  
 "This is mine own country in  
 every way,  
 The earth of my birth, and my  
 heirdom for aye :

"Hence was I born, and came  
 forth in my time,  
 Through the might 'of my  
 Maker, the Artist sublime,  
 Nor will I go out evermore but  
 stand fast,  
 At the will of my Father, come  
 hither at last."

And if it should aye be again  
 that thou wilt  
 Come back to the world in its  
 darkness and guilt,  
 Thou shalt easily see of these  
 kings and these proud  
 Who worst have down-trodden  
 this woe-ridden crowd,

peopolbe þioſtro.  
 eft ſanbian.  
 þu meahſ eaðe ðeſion.  
 unrihtſiſe.  
 eoþpan cýningaſ.  
 and þa oſeumoban.  
 oþſe ričan.  
 þe þiſ ſeþiſe folc.  
 ſýþſt tuciað.  
 þæt he ſýmle bioð.  
 ſſiðe eaſme  
 unmehtige.  
 ælceſ þinſeſ.  
 emne þa ilcan.  
 þe þiſ eaſme ſo'c.  
 ſume hſile nu  
 ſſiþoſt onbſæbed.

That they too are wretched  
 and woefully poor,  
 Unmighty to do anything any  
 more,  
 These, ay even these, beneath  
 whose dread yoke  
 Now somewhere are trembling  
 this woe-ridden folk.

## METRUM XXV.\*

Leheþ nu an ſpell.  
 be þæm oſeumobum.  
 • unrihtſiſum.  
 eoþpan cýningum.  
 þa heþ nu manegum.  
 and ſſiſum.  
 þæbum ſſiſe-beoſhtum.  
 ſunðrum ſeinað.  
 on heah-ſetlum.  
 hſoſe ſetenge.  
 ſolbe ſeſenebe.  
 and ſſiſcýnnum.  
 utan ýmbe ſtanðne.  
 mið unſime.  
 þeſna ſ eoþla.  
 þa bioð ſehýſſe.  
 mið heþe-ſeapum.  
 hſiſe toþhtum.  
 ſſeapum ſ ſetelum.  
 ſſiðe ſeſenbe.

## METRE XXV.

## OF EVIL KINGS.

Hear now a spell of the proud  
 overbearing  
 Kings of the earth, when  
 unrighteous in mind:  
 Wondrously bright though the  
 robes they are wearing,  
 High though the seats where  
 their pomp is enshrined.  
 Gold-clad and gemm'd, and with  
 hundreds round standing,  
 Thanes and great earls with  
 their chain and their  
 sword,  
 All of them chieftains in battle  
 commanding,  
 Each in his rank doing suit  
 to his lord:

\* Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.



anb þeƿnað.  
 þpymme mycle.  
 ælc oppum.  
 anb hi ealle him.  
 þonan mið þy<sup>1</sup> þpýnme.  
 þpeaciað gehƿiber.  
 ymb-ƿittenba.  
 oppia þeoba.  
 anb þe hlaforð ne ƿepið.  
 þe þæm hepe ƿalbeð.  
 ƿneonte ne ƿeorbe.  
 ƿeoƿe ne æhtum.  
 ac he ƿepið-moð.  
 ƿæst on gehƿilcne.  
 ƿeðe hunbe.  
 ƿuhta zelicoſt.  
 Bið to upahæfen.  
 inne on mobe.  
 ƿop þæm anƿalbe.  
 þe him anpa gehƿilc.  
 hiƿ tƿi-ƿina.  
 to fultemað.  
 Líf mon þonne ƿolbe.  
 him aƿiðban of.  
 þær cyne-geƿealan.  
 clapa gehƿilcne.  
 anb him þonne oſion.  
 þapa þegnunga.  
 anb þær anƿalbe.  
 þe he heƿ hæfþe.  
 þonne meahƿ þu geƿion.  
 þæt he bið ƿiðe zelc.  
 ƿumum þapa ƿumena.  
 þe him geopnoſt nu.  
 mið þegnungum.  
 þpungað ýmbe utan.  
 ƿif he ƿýpſa ne bið.  
 ne ƿene ic hiƿ na betepan.  
 Líf him þonne æfpe.  
 unmenðlinga.  
 ƿear gebepebe.

While in such splendour each  
 rules like a savage,  
 Everywhere threatening the  
 people with strife,  
 So, this lord heeds not, but  
 leaves them to ravage  
 Friends for their riches, and  
 foes for their life!

Ay, and himself, like a hound  
 that is madden'd,  
 Flies at and tears his poor  
 people for sport,  
 In his fierce mind too loftily  
 gladden'd  
 With the proud power his  
 chieftains support.

But, from his robes if a man  
 should unwind him,  
 Stripp'd of such coverings  
 kingly and gay,  
 Drive all his following thanes  
 from behind him,  
 And let his glory be taken  
 away;

Then should ye see that he  
 likens most truly  
 Any of those who so slavishly  
 throng  
 Round him with homage de-  
 murely and duly,  
 Neither more right than the  
 rest, nor more wrong.

<sup>1</sup> Cott. þa.

þæt him purbe oþtozen.  
 þrýmmeſ 7 þæða.  
 anb þegununga.  
 anb þæſ anpalber.  
 þa þe ýmbe gprecað.  
 3iſ him æniȝ þara.  
 oþhenbe þýrð.  
 ic þat þ̅ him þinceð.

þæt he þonne ſie  
 becpopen on cancepn.  
 oððe coðlice.

pacentan ȝeſæpeb.  
 Ic ȝeſeccan mæȝ.  
 þæt of unȝemete.  
 ælceſ þingeſ.  
 wite 7 þæða.  
 þin-ȝebwinceſ.

anb of ȝwet-metann  
 ȝwiþort þeacað.  
 þære þrænnereſe.  
 poþ-þraȝ micel.  
 ȝio ȝwiðe ȝeðwæſeð.  
 ȝeſan ingehýȝb.  
 monna ȝehwelceſ.  
 þonan mæſt cýmeð.  
 ýpla oſeþmeta.  
 unnetta ȝaca.

Ðonne hi ȝebolȝene<sup>1</sup> peopþað.  
 him wýrð on bneortum inne.  
 beſwungen ȝeſa on hneþne.  
 mid þæm ȝwiþan þelme.  
 hat-heortneſe.  
 anb lweðe ȝiðþan.  
 unrotneſe.  
 eac ȝeſeapeð.  
 heapbe ȝehæfteb.  
 Ðim ȝiðþan onȝinð.  
 ȝum tohopa.  
 ȝwiðe leoȝan.  
 þæſ ȝeþinneſ ȝræce.  
 winað þ̅ iſne.

If then to him it should chance  
 in an hour,  
 All his bright robes from his  
 back be offstripped.  
 All that we speak of, his pomp  
 and his power,  
 Glories unravell'd and gar-  
 ments unripp'd,—

If these were shredded away,  
 I am thinking,  
 That it would seem to him  
 surely as though  
 He to a prison had crept, and  
 was linking  
 All that he had to the fetters  
 of woe.

Rightly I reckon that measure-  
 less pleasure,  
 Eating and drinking, and  
 sweetmeats and clothes,  
 Breed the mad waxing of lust  
 by bad leisure,  
 Wrecking the mind where  
 such wickedness grows :

Thence cometh evil, and proud  
 overbearing ;  
 Quarrels and troubles arise  
 from such sin,  
 When in the breast hot-heart-  
 ness is tearing  
 With its fierce fashes the  
 soul that's within.

<sup>1</sup> Cott. gebogene.

aneġ and oþþeġ.  
 him ꝥ eall gehæc.  
 hiġ necealeġc.  
 nihter ne ſcripeð.  
 Ic ꝥe ſæbe ær.  
 on þiſſe ſelfan bec.  
 ꝥæt ſumer ȝoodeġ.  
 ſiþra ȝeſceapta.  
 anleppia ælc  
 á pilnobe.  
 for hiġ aġenum.  
 ealb-ȝecynbe  
 unrihtſiſe.  
 eorþan cýnnȝaġ.  
 ne maȝon æfpe þurhcton.  
 ariht ȝoodeġ.  
 for þæm ſiſle.  
 ꝥe ic ꝥe ær ſæbe.  
 Niſ ꝥ nan punþor.  
 forþæm hi willað hi.  
 þæm unþearum.  
 ꝥe ic ꝥe ær nembe.  
 anpa gehelpcum.  
 á unbenþeoban.  
 Sceal þonne nebe.  
 neapfe ȝebuzan.  
 to þaſia hlafoſiþa.  
 hæfte bome.  
 ꝥe he hine eallunga.  
 ær unbenþiobbe.  
 ꝥæt iſ ſýſſe ȝet.  
 ꝥæt he ſinnan nýle.  
 wið þæm anſalbe.  
 ænige ſcumbes.  
 þær he wolbe á.  
 ſinnan onȝinnan.  
 and þonne on þæm ȝepinne.  
 þurhþunian forið.  
 þonne næfþe he.  
 nane ſcýlbe.  
 þeah he oſerþunnen.  
 þeoriþan ſceolbe.

Afterward, sorrow imprisons  
 and chains him;  
 Then does he hope, but his  
 hope is a lie:  
 Then again, wrath against some-  
 body pains him,  
 Till he has recklessly doom'd  
 him to die.

In this same book before I was  
 speaking,  
 Everything living is wishing  
 some good,  
 But the bad kings of the earth,  
 who are wreaking  
 Nothing but ill, as is fitting  
 they should.

That is no wonder, for slaves  
 very willing  
 Are they to sins,—as I told  
 thee before,—  
 And to those lords whose  
 chains they are filling,  
 Straitly and strictly must  
 bend evermore:

This is yet worse, they will not  
 be winning  
 Standing-room even against  
 such ill might;  
 Still, if they will, they struggle  
 unsinuing,  
 Though they should seem  
 overthrown in the fight.

## METRUM XXVI.\*

Ic þe mæg eaðe.  
 ealþum 7 leaþum.  
 ƿellum andƿeccan.  
 ƿƿæce gehcne.<sup>1</sup>  
 efne þyge ilcan.  
 þe ƿit ſymbryppcað.  
 Ðit geƿælbe gno.  
 on ƿume tibe.  
 þæt Aulixef.  
 unþen-hæfðe.  
 þæm Læfene.  
 cyne-ƿicu tƿa.  
 þe ƿæf Ðƿacia.  
 þroba alþon.  
 and Retie.  
 ƿicef hƿiðe.  
 ƿæf hi ƿƿea-bryhtnef.  
 folc-cuð nama.  
 Agamemnon.  
 ge eallef ƿeolb.  
 Eneca ƿicef.  
 Luð ƿæf ƿibe.  
 þæt on þa tibe.  
 Tƿona gefin.  
 ƿearð unþen ƿolcnum.  
 for ƿiger-hearð.  
 Eneca bryhten.  
 camp-ſteb ƿecan.  
 Aulixef muð.  
 an hunb ƿeƿa.  
 læbbe ofen lugu-ſƿeam.  
 ƿæt longe ƿæp.  
 tƿyn ƿintef<sup>2</sup> full.  
 Ða<sup>3</sup> ƿio tæb zelomp.  
 þæt hi þ ƿice.  
 gefæht hæfþon.  
 biðne gecepte.

## METRE XXVI.

OF CIERCE AND HER COMPANY.

From old and leasing spells  
 right easily  
 Can I to thee tell out a tale  
 like that  
 Whereof we lately spake.—It  
 chanced of yore  
 That, on a time, Ulysses held  
 two kingdoms  
 Under his Cæsar: he was  
 prince of Thrace,  
 And ruled Neritia as its shep-  
 herd king.  
 His head-lord's folk-known  
 name was Agamemnon,  
 Who wielded all the greatness  
 of the Greeks.  
 At that time did betide the  
 Trojan war,  
 Under the clouds well known:  
 the warrior chief,  
 Lord of the Greeks, went forth  
 to seek the battle.  
 Ulysses with him led an hun-  
 dred ships  
 Over the sea, and sat ten win-  
 ters there.  
 When the time happen'd that  
 this Grecian lord  
 With his brave peers had over-  
 thrown that kingdom,

\* Boet lib. iv. metrum 3.—Vela Neritii ducis, &c.

<sup>1</sup> Cott. gehce.

<sup>2</sup> Cott. ƿintef.

<sup>3</sup> Cott. þe.

drihten Epeca.  
 Τροια buph.<sup>1</sup>  
 tilum gehwum.  
 þa þa<sup>2</sup> Aulixer.  
 leafe hæfðe.  
 Ðracia cýning.<sup>3</sup>  
 þæt he þonan morfe.  
 he let him behunban.  
 hýrnbe ciolar.  
 nigon 7 hunb nigontig.  
 nænige<sup>4</sup> þonan.  
 mepe-hengerta.  
 ma þonne ænne.  
 feþeþe on fifel fream.  
 famig-borþon.  
 þriepre ceol.  
 þæt bið þ mæfte.  
 Epecipea fipa.  
 þa pearð cealb þeþe.  
 ftearc-froþma gelac.  
 fconebe fio þpone.  
 yð wið oppe.  
 ut feor aþraf.  
 on penbel-fæ.  
 pigenþra fcola.  
 up on þ izlanb.  
 þær Apolliner.  
 bohtor punobe.  
 bæx-pimer popn.  
 þær re Apollinur.  
 æþeler cýnner.  
 Iober eafona.  
 re þær gio cýning.  
 re licette.  
 hclum 7 mclum.  
 gumen a gehwylcum.  
 þæt he frob<sup>5</sup> þære.  
 heht 7 halgort.  
 Spa re hlaforb þa.

The dear-bought burgh of  
 Troy,—Ulysses then,  
 The King of Thracia, when his  
 lord gave leave  
 That he might hie him thence,  
 he left behind  
 Of all his horn'd sea-keels  
 ninety and nine.  
 Thence, none of those sea-  
 horses, saving one,  
 Travell'd with foamy sides the  
 fearful sea;  
 Save one, a keel with three-  
 fold banks of oars,  
 Greatest of Grecian ships.  
 Then was cold weather,  
 A gathering of stark storms;  
 against each other  
 Stunn'd the brown billows,  
 and out-drove afar  
 On the mid-winding sea the  
 shoal of warriors,  
 Up to that island, where, un-  
 numbered days,  
 The daughter of Apollo went  
 to dwell.  
 This same Apollo was of high-  
 born kin,  
 Offspring of Jove, who was a  
 king of yore,  
 He schemed so, as to seem to  
 every one,  
 Little and great, that he must  
 be a God,

<sup>1</sup> Cott. bupg.    <sup>2</sup> Cott. þu.  
<sup>3</sup> Cott. goob.

<sup>4</sup> Cott. cining.

<sup>5</sup> Cott. nænigne.

þæt ðýrge folc.  
 on geþpolan læbbe.  
 oðþæt him gelyfþe.  
 leoba unnum.  
 forþæm he wæs mið rihte.  
 riceg hipe.  
 hiora cýne-cýnner.  
 Luf is riðe.  
 þæt on þa tide.  
 þeoba æghwile hæfðon.  
 heona hlaford.  
 for þone hehytan Lof.  
 and weorðodon.  
 swa swa wuldres cýning.  
 gif he to þæm rice wæs.  
 on rihte boren.  
 wæs wæs lóðes fæder.  
 Lof eac swa he.  
 Saturnus þone.  
 runð-buene.  
 heton hælepa bearn  
 hæfðon þa mægpa.  
 ælcne æfter oppum.  
 for ecne Lof.  
 Sceolde eac wefan.  
 Apollner.  
 sohton biorn-boren.  
 ðýrger folces.  
 gum-þinca gýben.  
 cuðe galþra fela  
 ðurpan ðwycwæstas.  
 hio geþpolan fylgde.  
 manna swiðort.  
 manegra riða.  
 Lýninges sohton.  
 rio Lince wæs.  
 haten for hearnum.  
 Bio wicrode.  
 on þæm iglonbe.  
 þe Aulices.  
 cýning Ðracia.

Highest and Holiest! So the  
 silly folk  
 This lord did lead through lying  
 ways, until  
 An untold flock of men be-  
 lieved in him:  
 For that he was with right the  
 kingdom's chief,  
 And of their kingly kin. Well  
 is it known  
 That in those times each people  
 held its lord  
 As for the God most high, and  
 worshipp'd him  
 For King of Glory,—if with  
 right of rule  
 He to the kingdom of his rule  
 was born.  
 The father of this Jove was  
 also God,  
 Even as he: him the sea-dwell-  
 ers call  
 Saturn: the sons of men  
 counted these kin  
 One after other, as the Ever  
 Good!  
 Thus also would Apollo's high-  
 born daughter  
 Be held a Goddess by the  
 senseless folk,  
 Known for her Druid-craft,  
 and witcheries.  
 Most of all other men she fol-  
 lowed lies.  
 And this king's daughter, Circe  
 was she hight,

com ane to.  
 ceole līan.  
 Luð þær ſona.  
 eallre þære mænige.  
 þe hīe mið punobe.  
 æpelinger ið.  
 Ðio mið ungemete.  
 hīrum lufobe.  
 hīð-monna ſpea.  
 anð he eac ſpa jame.  
 ealle mægne.  
 efne ſpa ſpiðe.  
 hī on ſepan lufobe.  
 þæt he to hīr earþe.  
 ænige nýrte.  
 mober mýnlan.  
 ofeþ mæxð giunze.  
 ac he mið þæm piſa.  
 punobe iðþan.  
 oðþæt lum ne meahte.  
 monna ænig.  
 þegna<sup>1</sup> ſinpa.  
 þær mið þepan.  
 ac hī ſop þæm ýmþum.  
 earþer lýrte.  
 mynton ſop lætan.  
 leofne hlaſopð.  
 Ða ongunnon þepcan.  
 þepi-þeoba ſpell.  
 ſæbon þ hio ſceolbe.  
 ænð hīe ſcinlace.  
 beornar ſopþneban.  
 anð mið bule-cpæctum.  
 ppaþum æoppan.  
 on pulpa lic.  
 cýningeþ þegna.  
 cýrpan iðþan.  
 anð mið jacentan eac.  
 jæpan mænigne.  
 Ðume hī to pulfum pypbon.

Circe for Church, as having  
 many with her.  
 She ruled this isle, whereto the  
 Thracian king  
 Ulysses, with one ship, hap-  
 pened to sail.  
 Soon was it known, to all the  
 many there  
 That dwelt with her, the  
 coming of the prince;  
 She without measure loved this  
 sailor-chief,  
 And he alike with all his soul  
 loved her,  
 So that he knew not any love  
 more deep  
 Even of home, than as he loved  
 this maiden;  
 But lived with her for wife long  
 afterward;  
 Until not one of all his thanes  
 would stay,  
 But, full of anguish for their  
 country's love,  
 They meant to leave behind  
 their well-loved lord.  
 Then on the men she 'gan to  
 work her spells;  
 They said, she should by those  
 her sorceries  
 Make the men prone like  
 beasts: and savagely  
 Into the bodies of wild beasts  
 she warp'd

<sup>1</sup> Cott. þegna.

ne meah-ton þonne þopþ þopþ-	By baleful craft the followers
bjuogan.	of the king.
ac hio þrag-mæ-lum.	Then did she tie them up, and
þro-ton ongunnon.	bind with chains.
Ðume wæron eafopas.	Some were as wolves; and
á gny-merebon.	might not then bring forth
þonne hi papes hwæt.	A word of speech; but now
fiopian fciolbon.	and then would howl.
Ða þe leon wæron.	Some were as boars; and
ongunnon ladi-ce.	grunted ever and aye,
ŷpnen-ga pýna.	When they should sigh a whit
þonne hi fceolbon.	for sorest grief.
clipian for cwyþe.	They that were lions, loathly
Lnihtas puribon.	would begin
ealbe ge giun-ge.	To roar with rage when they
ealle forhpewfca.	should call their comrades,
to sumum biope.	The knights, both old and
fwelcum he æþop	young, into some beast
on hys lif-bagum.	Were changed as each afore-
gelcoft wæs.	time was most like
butan þam cýninge.	In his life's day: but only not
þe fio cpen lufobe.	the king,
Nolbe þapa oþra.	Whom the queen loved: the
ænw onbitan.	others, none would bite
mennwcew metes.	The meat of men, but loved
ac hi ma lufebca.	the haunt of beasts,
bioþa biohtað.	As was ill fitting;
fwæ hit gebeþe ne wæs.	they to men, earth-dwellers
Næfbon hi mæpe.	Had no more likeness left than
monnum gelice.	their own thought.
eopð-buenbum.	Each still had his own mind,
þonne ingeponc.	though straitly bound
þæfþe anpa gehwýlc.	With sorrow for the toils that
hys agen moð.	him beset.
þæt wæs þeah fwiðe.	For e'en the foolish men who
forþum gebunben.	long believed
for þæm eapfoþum.	
þe him onfæton.	
þwæt þa ðýregan men.	
þe þýrum ðwýcneftum.	
long gelýfbon.	



leaſum ſpellum.  
 piſſon hƿæpƿie  
 þæt ƿ Ʒepit ne mæƷ.  
 moð onpenban.  
 monna ænig.  
 mið ðriƷcƿæftum.  
 þeah hio Ʒebon meahƿe.  
 þæt þa lichoman.  
 lange þraƷe.  
 onpenð purþon.  
 Iſ ƿ punþolic.  
 mæƷen cƿæft micel.  
 moða Ʒehƿilceſ.  
 ofeſ lichoman.  
 lænne Ʒ ƿænne.  
 Spýlcum Ʒ ſpýlcum.  
 þu meahƿ ƿƿeotole onƷitan.  
 þæt þæſ lichoman.  
 liſtaſ Ʒ cƿæftaſ.  
 of þæm moðe cumað.  
 monna Ʒehƿýlcum.  
 ænleppa ælc.  
 Ðu meahƿ eaðe onƷitan.  
 þæt te ma ðeƿeð.  
 monna Ʒehƿýlcum.<sup>1</sup>  
 moðeſ unþeaƿ.  
 þonne metcƿýmneſ.  
 læneſ lichoman.  
 Ne þeaſf leoba nan.  
 þenan þæne ƿýnðe  
 þæt ƿ ƿeƿiƷe ƿlæſc.  
 þæt moð.  
 monna ænigere.  
 eallunƷa to him.  
 æfpe mæƷ onpenban.  
 ac þa unþeaƿaſ.  
 ælceſ moðeſ.  
 and ƿ ingeþonc.  
 ælceſ monneſ.  
 þone lichoman liƿ.  
 þiðeſ hit ƿile.

Through leaſing ſpells in all  
 this Druid craft,  
 Knew natheleſſ that no man  
 might change the wit,  
 Or mind, by ſuch bad craft:  
 though they might make  
 That for long while the bodies  
 ſhould be changed.  
 Wonderful iſ that great and  
 mighty art  
 Of every mind above the mean  
 dull body.  
 By ſuch and ſuch things thou  
 mayſt clearly know  
 That from the mind come one  
 by one to each  
 And every man his body's luſts  
 and powers.  
 Eaſily mayſt thou ſee that  
 every man  
 iſ by his wickedneſſ of mind  
 more harm'd  
 Than by the weakneſſ of his  
 failing body.  
 Nor need a man ween ever  
 ſuch weird-chance,  
 As that the wearisome and  
 wicked fleſh  
 Could change to it the mind of  
 any man,  
 But the bad luſts of each mind,  
 and the thought  
 Of each man, lead his body  
 where they will.

<sup>1</sup> Cott. gehƿelcum.

METRUM XXVII.<sup>b</sup>

Ðrý ze ærfe gcylen.  
 unriht-froungum.  
 eoper moð bnefan.  
 gpa gpa mepe flobes.  
 ýpa hnepað.  
 ir-calbe gæ.  
 pecggað for rinbe.  
 Ðrý oðrte ze.  
 rýnbe eoppe.  
 þæt hio zepealb napað.  
 Ðrý ze þær ðeaper  
 þe eop Ðrihten zerceop.  
 gebiban ne magon.  
 bitnes gecýnðes.  
 nu he eop ælcs bæz.  
 onet topearb.  
 Ne magon ze geron.  
 þæt he rýmle rýrpeð.  
 æfter æghpelcum.  
 eorþan tubne.  
 ðiorum 7 fuzlum.  
 ðeað eac gpa fame.  
 æfter mon-cýnne.  
 geonb þýne midðan gearb.  
 egerlic hunta.  
 abit on paðe.  
 nýle he ænig gpað.  
 ærfe forlætan.  
 ær he gehebe.  
 þæt he hyle ær.  
 æfter rýrpebe.  
 Ir þ eapmlic þing.  
 þæt hý gebiban ne magon.  
 buzg-ritenbe.  
 ungerælige men.  
 hine ær pillað.  
 foran tofciotan.

## METRE XXVII.

## OF TOLERANCE.

Why ever your mind will ye  
 trouble with hate,  
 As the icy-cold sea when it  
 rears  
 Its billows waked-up by  
 the wind?  
 Why make such an outcry  
 against your weird fate,  
 That she cannot keep you  
 from fears,  
 Nor save you from sor-  
 rows assign'd?  
 Why cannot ye now the due  
 bitterness bide  
 Of death, as the Lord hath  
 decreed,  
 That hurries to-you-ward  
 each day?  
 Now can ye not see him still  
 tracking beside  
 Each thing that is born of  
 earth's breed,  
 The birds and the beasts,  
 as ye may?  
 Death also for man in like  
 manner tracks out  
 Dread hunter! this middle-  
 earth through, [more;  
 And bites as he runs ever-  
 He will not forsake, when he  
 searches about, [too,  
 His prey, till he catches it  
 And finds what he sought  
 for before.

<sup>b</sup> Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿpa ƿpa ƿuƿla cýn.  
 oððe ƿiþu ðioƿ.  
 ƿa ƿinnað betƿuh.  
 æghƿýlc ƿolbe.  
 oƿeƿ acƿellan.  
 Ac ƿæt iƿ unƿiht.  
 æghƿelcum men.  
 ƿæt he oƿeƿne.  
 inƿit-ƿoncum.  
 ƿioƿe on ƿæƿðe.  
 ƿpa ƿpa ƿuƿl oððe ðioƿ.  
 Ac ƿæt ƿæƿe ƿihtort.  
 ƿæt te ƿinca zehƿýlc.  
 oƿnum ƿulbe.  
 eblean on ƿiht.  
 ƿeonc be zepuohƿtum.  
 ƿeopulb-buenbum.  
 ƿinza zehƿilceƿ.  
 ƿæt iƿ ƿ he luƿige.  
 zoba zehƿilcne.  
 ƿpa he zepnoƿt mæge.  
 milbƿige ƿflum.  
 ƿpa ƿe [æƿ] ƿƿæcon.  
 ðe ƿceal þone monnan.  
 moðe luƿian.  
 anb hiƿ unƿeapaf.  
 ealle hatian.  
 anb oƿniþan.  
 ƿpa he ƿƿiƿoƿt mæge.

## METRUM XXVIII.\*

Ðpa iƿ on eoƿþan nu.  
 unlæƿþna.  
 þe ne ƿunbƿige.  
 ƿolcna ƿæƿelbeƿ.

A sad thing it is, if we cannot  
 await  
 His bidding, poor burghers  
 of earth,  
 But wilfully strive with  
 him still;  
 Like birds or wild beasts, when  
 they haste in their hate  
 To rage with each other in  
 wrath,  
 And wrestle to quell and  
 to kill.

But he that would hate in the  
 deep of his heart  
 Another, unrighteous is he,  
 And worse than a bird or  
 a beast;  
 But best is the man who would  
 freely impart  
 To a brother, whoever he be,  
 Full worth for his work  
 at the least:

That is, he should love all the  
 good at his best,  
 And tenderly think of the  
 bad, [fore;  
 As we have spoken be-  
 The man he should love with  
 his soul—for the rest  
 His sins he should hate, and  
 be glad [more.  
 To see them cut off ever-

## METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned  
 among people of the world,

\* Boet. lib. iv. metrum 5.—Si quis arcturi sidera nascit, &c

noðney ƿiƿto.  
 ƿýne tunglo.  
 hu hý ælce ðæge.  
 utan ýmbheƿeƿeð.  
 eallne miðban gearð.  
 Ða iƿ mon-cýnneƿ.  
 þæt ne ƿunðne ýmb.  
 þaƿ ƿlíteƿan tunƿl.  
 hu hy ƿume habbað.  
 ƿiðe micle.  
 ƿcýnƿan ýmbheƿeƿeƿe.  
 ƿume ƿcƿið lenƿ.  
 utan ýmb eall þiƿ.  
 an þaƿa tunƿla.  
 ƿopulð-men haƿað.  
 ƿæneƿ þiƿla.  
 þa habbað ƿcýnƿan.  
 ƿcƿiðe anb ƿæpeð.<sup>1</sup>  
 ýmbheƿeƿe læƿƿan.  
 þonne oppu tunƿl.  
 ƿoƿþæm hi þæne eaxe.  
 utan ýmbheƿeƿeð.  
 þone noƿð-enbe.  
 nean ýmbceƿpeð.  
 on þæne ilcan.  
 eaxe heƿeƿeð.  
 eall ƿuma noðop.  
 ƿecene ƿcƿiðeð.  
 ƿuð-healð ƿiƿeð.  
 ƿiƿt untioƿƿ.  
 Ða iƿ on ƿopulðe.<sup>2</sup>  
 þæt ne ƿaƿge.  
 buƿon þa ane.  
 þe hit æƿ ƿiƿƿon.  
 þæt mænig<sup>3</sup> tunƿul.  
 maƿan ýmbheƿeƿe.  
 haƿað on heoƿonum  
 ƿume hƿile eft.  
 læƿƿe ƿelþað.  
 þa þe laƿað ýmb eaxe enbe.

As not to wonder at the clouds  
 upon the skies unfurl'd,  
 The swiftly rolling heavens and  
 the racing of the stars,  
 How day by day they run  
 around this mid-earth in  
 their cars?

Who then of men doth wonder  
 not these glittering stars to  
 see,  
 How some of them round  
 wafted in shorter circles be,  
 And some are wanderers away  
 and far beyond them all,  
 And one there is which worldly  
 men the Wain with shafts  
 do call.

These travel shorter than the  
 rest, with less of sweep and  
 swerve  
 They turn about the axle, and  
 near the north end curve,  
 On that same axle quickly  
 round turns all the roomy  
 sky,  
 And swiftly bending to the  
 south untiring doth it fly.

Then who is there in all the  
 world that is not well  
 amazed,  
 Save those alone who knew  
 before the stars on which  
 they gazed,

<sup>1</sup> Cott. ƿæpeð.<sup>2</sup> Cott. ƿeopulðe.<sup>3</sup> Cott. þæt ƿe mænig.

oððe micle mape.  
 gefepað þa hiƿe mið oƿe.  
 ymbe þeaple þƿæƷeð.  
 þaƿa iƿ gehaten.  
 ſaturnuƿ ſum.  
 ge hæƿð ymb þƿitiz.  
 ƿintez-geƿimeƿ.  
 ƿeopulb ymbcƿƿneð.<sup>1</sup>  
 Booteƿ eac.  
 beoƿhte ſcineð.  
 oƿeƿ ƿteopƿa cƿmeð.  
 efne ƿƿa ſame.  
 on þone ilcan ƿtebe.  
 eft ymb þƿitiz.  
 geap-geƿimeƿ.  
 þæƿ hi Ʒio þa ƿæƿ.  
 Þƿa iƿ ƿeopulb-monna  
 þæt ne ƿafge.  
 hu ſume ƿteopƿan.  
 oð þa ſe ƿapað.  
 unðeƿ meƿe-ƿtƿeamaf.  
 þæƿ þe monnum þƿncð.  
 ſƿa eac ſume ƿenað.  
 þæt ſio ſunne bo.  
 ac ſe ƿena niƿ.  
 ƿuhte þe Ʒoƿna.  
 Ne bið hiƿ on æƿen.  
 ne on æƿ-moƿgen.  
 meƿe-ƿtƿeamaf þa neap.  
 þe on miðne bæƷ.  
 and þeah monnum þƿncð.  
 þæt hiƿ on meƿe Ʒange.  
 unðeƿ ſe ƿƿiƿe.  
 þonne hiƿ on ſetl Ʒibeð.  
 Þƿa iƿ on ƿeopulbe.  
 þæt ne ƿunðƿize.  
 fuller monan.  
 þonne he ſæƿinƷa.  
 ƿƿƿð unðeƿ ƿolcnum.  
 ƿliteƿ beƿeafab.

That many ſomewhiles on the  
 heavens make a longer bend,  
 And ſomewhiles leſs, and ſport  
 about the axle of the end :

Or elſe much more they wander  
 quickly round the midway  
 ſpheres,

Whereof is one, light Saturn,  
 who revolves in thirty years,  
 Boötes alſo, ſhining bright,  
 another ſtar that takes  
 His place again in thirty years,  
 of circle that he makes.

Who is there then of worldly  
 men to whom it doth not  
 ſeem

A thing moſt ſtrange that  
 many ſtars go under the ſea-  
 ſtream,

As likewiſe ſome may falſely  
 ween that alſo doth the ſun,  
 But neither is this likeness  
 true, nor yet that other one.

The ſun is not at even-tide,  
 nor morning's early light  
 Nearer to the ſea-ſtream than  
 in the mid-day bright,  
 And yet it ſeems to men ſhe  
 goes her wandering ſphere  
 to lave,

When to her ſetting down ſhe  
 glides beneath the watery  
 wave.

<sup>1</sup> Cott. ymbcƿƿneð. Booteƿ.

beþeahc mið þiorcnum.  
 Ðra þegna ne mægs.  
 eac þarjan.  
 ælceþ ƿiorþpan.  
 hƿý hi ne ƿinen.  
 ƿcunum ƿeþerum.  
 beþopan þære ƿunnan.  
 ƿpa hi ƿymle boð.  
 miðbel nihtum.  
 ƿið þone monan ƿopan.  
 habpum heopone.  
 Ðæt nu hæleþa ƿela.  
 ƿelceþ anð ƿelceþ.  
 ƿriðe ƿunðriað.  
 anð ne ƿunðriað  
 þæt te ƿuhta gehƿile.  
 men anð netenu.  
 micelne habbað.  
 anð unnetne.  
 andan betpeoh him.  
 ƿriðe ƿingalne.  
 iſ þi ƿellic ƿincg.  
 þæt hi ne ƿunðriað.  
 hu hit on ƿolcnum eft.  
 þearle þunriað.  
 þriag-mælum eft.  
 anƿorlæteð.  
 anð eac ƿpa ƿame.  
 ýð ƿið lanbe.  
 ealneþ ƿinneð.  
 ƿunð ƿið ƿæge  
 Ðra ƿunðriað þær.  
 oððe oþneſ eft.  
 hƿý<sup>1</sup> þæt iſ mæge.  
 ƿeorþan of ƿætepe.  
 ƿlice toph<sup>2</sup> ƿcineð.  
 ƿunna ƿreþle hat.  
 ƿona ƿeceþneð.  
 iſ mepe ænlic.  
 on hiſ agen gecýnb.

Who is there in the world will  
 wonder not to gaze  
 Upon the full-moon on his way,  
 bereft of all his rays,  
 When suddenly beneath the  
 clouds he is beclad with  
 black?  
 And who of men can marvel  
 not at every planet's track?

Why shine they not before the  
 sun in weather clear and  
 bright,  
 As ever on the stilly sky before  
 the moon at night?  
 And how is it that many men  
 much wondering at such,  
 Yet wonder not that men and  
 beasts each other hate so  
 much?

Right strange it is they marvel  
 not how in the welkin oft  
 It thunders terribly, and then  
 eftsoons is calm aloft,  
 So also stoutly dashes the wave  
 against the shore,  
 And fierce against the wave  
 the wind uprises with a roar!

Who thinks of this? or yet  
 again, how ice of water  
 grows,  
 And how in beauty on the sky  
 the bright sun hotly glows,  
 Then soon to water, its own  
 kin, the pure ice runs away;  
 But men think that no wonder,  
 when they see it every day.

<sup>1</sup> Cott. hpl.<sup>2</sup> Cott. toph.

peorþeð to pætre.  
 Ne þincð þ̅ punþon micel.  
 monna ænegum.  
 þæt he mæge geſeon.  
 boƿora gehwile.  
 ac þæt ðýre folc.  
 þær hit ſelþon geſihð.  
 ƿiþon ƿunþrað.<sup>1</sup>  
 þeah hit ƿiſra gehƿæm.  
 punþon þince.  
 on hſ moð-ſean.  
 micle læſſe.  
 Unþen-ſtaþolſæſte.  
 ealneƿ þenað.  
 þæt þ̅ ealb geſceapt.  
 æſne ne ƿæne.  
 þæt hi ſelþon geſeoð.  
 ac ƿiþon ƿiet.  
 peorþb-men þenað.  
 þæt hit ƿear come.  
 niþan geſælbe.  
 ƿiſ hƿora nængum.  
 hƿýlc ær ne oþeorþe.  
 iſ þ̅ eapmlic þinc.  
 Ac ƿiſ hƿora æniƿ.  
 æſne peorþeð.  
 to þon ƿiþet-georþ.  
 þæt he ſela onƿmð.  
 leornian lſta.  
 and him liſer ƿearþ.  
 ð̅f moþe abſut.  
 þæt micle ðýriƿ.  
 þæt hit oþenſƿugen miþ.  
 ƿunþe ſange.  
 þonne ic þæt geape.  
 þ̅ hi ne ƿunþrað.  
 mænigeſ þinƿeſ.  
 þe monnum nu.  
 ƿærþo ƿ punþen.  
 þel liſær þýnceð.

This senseless folk is far more  
 struck at things it seldom  
 sees,  
 Though every wise man in his  
 mind will wonder less at  
 these;  
 Unstalworth minds will always  
 think that what they seldom  
 see  
 Never of old was made before,  
 and hardly now can be.

But further yet, the worldly  
 men by chance will think it  
 came,  
 A new thing, if to none of  
 them had ever happ'd the  
 same;  
 Silly enough!—yet if of them  
 a man begins to thirst  
 For learning many lists and  
 lores that he had scorn'd at  
 first,

And if for him the Word of  
 life uncovers from his wit  
 The cloak of that much foolish-  
 ness which overshadow'd it,  
 Then well of old I wot' he  
 would not wonder at things  
 so  
 Which now to men most wor-  
 thily and wonderfully show.

<sup>1</sup> Cott. ƿunþrað.

METRUM XXIX.<sup>a</sup>

Líf þu nu pilnize.  
 peopulb-Drihtner.  
 heane anpals.  
 hlutne mote.  
 ongytan gionne.<sup>1</sup>  
 gemal-mæzene.  
 heoponer tunglu.  
 hu hi him healbað betpuh.  
 ribbe ringale.  
 bybon swa lange.  
 swa hi zepenebe  
 pulbner ealþor.  
 æt swum-ſcearte.  
 þæt io fipene mot.  
 ſun ne zeprecan.  
 ſnap cealber peẏ.  
 monna zennæro.  
 Ðræt þa mæran tungl.  
 auþer oþner ſene.  
 á ne zehpeneð.  
 ær þam þ̅ oþer.  
 ofẏepteð.  
 Ne hura ſe ſceopra.  
 zertigan pile.  
 peẏ-bæl polcna.  
 þone piſe men.  
 Uþra nemnað.  
 Ealle ſciorpan.  
 riẏað æfter ſunnan.  
 ſamob mið roberne.  
 unþer eoþþan ẏrumb.  
 he ana ſtent.  
 niſ þ̅ nan ſunþon.  
 he iſ punþrum ſæẏt.<sup>2</sup>  
 upenbe neah.  
 eaxe þæẏ roberner.  
 Ðonne iſ an ſceopra.  
 oþer oþne beopht.

## METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the  
 Lord of the world  
 His highness and greatness  
 clear-sighted to see,  
 Behold the huge host of the  
 heavens unfurl'd  
 How calmly at peace with  
 each other they be!

At the first forming the glori-  
 fied Prince  
 Ordered it so that the sun  
 should not turn  
 Nigh to the bounds of the  
 moon ever since,  
 Nor the cold path of the  
 snow-circle burn.

Nay, the high stars never cross  
 on the skies  
 Ere that another has hurried  
 away; •  
 Nor to the westward will ever  
 uprise  
 Ursa the star,—so witting  
 men say.

All of the stars set after the  
 sun  
 Under the ground of the  
 earth with the sky:

<sup>a</sup> Boet. lib. iv. metrum 8.—Si vis calui jura tonantis, &c.<sup>1</sup> Cott. gionne.<sup>2</sup> Cott. eayt.



cýmeð eartan up.  
 æp þonne runne.  
 þone<sup>1</sup> monna bearn.  
 morȝen-ŕiorpa hatað.  
 unber heoronum.  
 forþæm he hæleþum bæȝ.  
 bobað æfter þurȝum.  
 þienȝeð æfter.  
 ŕeȝeltopht runne.  
 ŕamað eallum bæȝ.  
 iŕ ŕe forȝýnel.  
 fæȝen and ŕiene.  
 cýmeð eartan up.  
 ærpor<sup>2</sup> runnan.  
 and eft æfter runnan.  
 on ŕetl ȝlibeð.  
 peŕt unber peorulbe.  
 peŕ-þioða hŕ.  
 noman onpenbað.  
 þonne niht cýmeð.  
 hatað hine ealle.  
 æfen-ŕiorpa.  
 ŕe bið þære runnan ŕiŕtŕa.  
 ŕiðþan hi on ŕetl ȝeŕtað.  
 oŕŕneð.  
 þæt iŕ æþele tunȝol.  
 oð þ he be eartan peorpeð.  
 elbum oþeþeð.  
 æp þonne runne.  
 \* \* \*  
 \* \* \*  
 \* \* \*  
 æþele tunȝol.  
 emne ȝeþeþeð.  
 bæȝ ȝ nihte.  
 Drihtney meahtum.  
 runne ȝ mona.  
 ŕiðe ȝeþþære.  
 ŕpa him æt ŕŕýmðe.  
 fæþen ȝetiohhobe.  
 Ne þearŕt þu no penan.

<sup>1</sup> Cott. þonne.<sup>2</sup> Cott. æp for.

That is no wonder; for only  
 this one,  
 The axle, stands fastly and  
 firmly on high.

Again, there's a star more  
 bright than them all,  
 He comes from the east,  
 before the sun's birth,  
 The star of the morning,—thus  
 him ever call,  
 Under the heavens, the chil-  
 dren of earth.

For that he bodes day's-dawn  
 to men's homes  
 After him bringing the sun  
 in his train,  
 Fair from the east this fore-  
 runner comes,  
 And glides to the west all  
 shining again.

People rename him at night in  
 the west,  
 Star of the evening then is  
 he hight,  
 And when the setting sun goes  
 to her rest  
 He races her down more  
 swift than the light.

Still he outruns her, until he  
 appears  
 Again in the east, forerun-  
 ning the sun,  
 A glorious star, that equally  
 clears  
 The day and the night, ere  
 his racing be run.

þæt þa plitegan tunzl.  
 þær þeopbomeſ.  
 aþnoten þeopðe.  
 æp bomeſ bæge.  
 ðeð riðpan ýmbe.  
 moncýnney fuma.  
 ƿpa him gemet ƿinceð.  
 ƿoppon hi he heaſe.  
 heoponeſ ƿurſe.  
 on ane ne læt.  
 ælmihtiz Gode.  
 ƿý læſ hi opna ƿopbýben.  
 æþela geſceapta.  
 ac ƿe eca Gode.  
 ealle<sup>1</sup> gemetgað.  
 ƿiða geſceapta.  
 ƿoſta geðþeapð.  
 hpilum þæt bƿige.  
 bƿur<sup>2</sup> þone ƿætan.  
 hpýlum hi gemengeð.  
 metoþeſ cƿæpfe.  
 cile ƿið hæto.  
 hpilum ceppeð eƿt.  
 on up ƿobop.  
 æl beophhta læg.  
 leoht lýfte.  
 lizeð him behinban.  
 heƿiz hpurpan bæł.  
 þeah hit hpilan æp.  
 eopðe ƿio cealbe.  
 on innanhips.  
 heolb ƿ hýbbe.  
 halgez meahum.  
 Be þær cýningeſ gebode.  
 cýmeð geapna gehƿæm.  
 eopðe bƿungeð.  
 æghƿýlc tubop.  
 anb ƿe hata ƿumop.  
 hælepa beapnum.  
 geapna gehƿilce.  
 geƿmeð ƿ bƿugeð.

<sup>1</sup> Cott. ealla.<sup>2</sup> Cott. bƿurð.

Through the Lord's power, the  
 sun and the moon  
 Rule as at first by the Fa-  
 ther's decree;  
 And think not thou these  
 bright shiners will soon  
 Weary of serfdom till domes-  
 day shall be:

Then shall the Maker of man  
 at his will  
 Do with them all that is  
 right, by-and-by;  
 Meanwhile the Good and Al-  
 mighty One still  
 Setteth not both on one half  
 of the sky,

Lest they should other brave  
 beings unmake;  
 But Ever Good, He still  
 suffers it not;  
 Somewhiles the dry with the  
 water will slake,  
 Somewhiles will mingle the  
 cold with the hot.

Yea, by His skill, otherwhiles  
 will upsoar  
 Into the sky fire airily-  
 form'd,  
 Leaving behind it the cold  
 heavy ore  
 Which by the Hðly One's  
 might it had warm'd.

geornb riðne gþunb.  
 ræb anb bleba.  
 hæpfeft to honba.  
 heþ buenbum.  
 nipa neceð.  
 nen æftep þæm  
 gþylce hazal 7 rnap.  
 hþuþan leccað.  
 on pinteþe tīb.  
 peþer unþiope.  
 for þæm eorðe onfehð.  
 eallum ræbum.  
 zebeð þ hi gþopað.  
 geapa gehþilce.  
 on lencten tīb.  
 leaþ up gþpýttað.  
 ac 7e milba metob.  
 monna beapnum.  
 on eorþan fet.  
 eall þ te gþopeð.  
 pæjctmaþ on peoþolbe.  
 þel forðþiengeð hit.  
 þonne he þile  
 heoþona þalþenb.  
 anb eopað eft.  
 eorð-buenbum.  
 nimð þonne he þile.  
 neþgenbe Lob.  
 anb þ hehjte goob.  
 on heah getle.  
 ræbeð reþf cýning.  
 anb þioþ riðe geþceafte.  
 þenað anb þioþað.  
 he þone anþalbeð.  
 þæm gepelcleþpum.  
 peoþulb geþceafte.  
 Niþ þ nan punþop.  
 he 7 peþoba Lob.  
 cýning anb Drihten.  
 cþuceþa gehþelceþ.  
 æþelm 7 þpuma.  
 eallpa geþceafte.

By the King's bidding it  
 cometh each year,  
 Earth in the summer-time  
 bringeth forth fruit,  
 Ripens and dries for the soil-  
 dwellers here  
 The seed, and the sheaf, and  
 the blade, and the root.

Afterward rain cometh, hailing  
 and snow,  
 Winter-tide weather that  
 wetteth the world,  
 Hence the earth quickens the  
 seeds that they grow  
 And in the lenten-tide  
 leaves are uncurl'd.

So the Mild Maker for children  
 of men  
 Feeds in the earth each fruit  
 to increase,  
 Wielder of heaven! He brings  
 it forth then;  
 Nourishing God!—or makes  
 it to cease.

He, Highest Good, sits on His  
 high seat,  
 Self-King of all, and reins  
 evermore  
 This His wide handiwork,  
 made, as is meet,  
 His thane and His theow<sup>1</sup> to  
 serve and adore.

That is no wonder, for He is  
 the King,  
 •Lord God of Hosts, each  
 living soul's awe,

<sup>1</sup> Theow, a slave.

yŷnhta 7 7ceppenb.  
 weoruld be 777e.  
 777bom anb æ.  
 weoruld-buend7ia.  
 Ealle<sup>1</sup> 7ercean7a.  
 on hæpenbo.  
 hio nane ne 7enbað.  
 7æt eft cumað.  
 E7 he 77a 7erceanb7iz.  
 ne 77a7olabe.  
 ealle 7ercean7a.<sup>2</sup>  
 æghwylc hio7a.  
 77aðe to7tence.  
 weorpan 7ceolben  
 æghwylc hio7a.  
 ealle to nauhte.  
 weorpan 7ceolbon.  
 77aðe to7lo7ena.  
 7eah 7a ane lufæ.  
 ealle 7ercean7a.  
 heo7one7 7 eo7pan.  
 hæbben 7emæne.  
 7æt hi 7io7ien.  
 77ilcum 7ioð-77uman.  
 anb 7æ7niað 7.  
 hio7a 7æbe7 7albeð.  
 n7 7 nan 7unbo7.  
 7o77æm 7uhta nan.  
 æ77e ne meah7e.  
 elle7 7unian.  
 77 hi eall mæ7ene.  
 hio7a o7ib-77uman.  
 ne 7io7oben.  
 7eobne mæ7um.

The source and the spring of  
 each being and thing,  
 All the world's maker, and  
 wisdom, and law.

Everything made,—on His er-  
 rands they go,  
 None that He sendeth may  
 ever turn back;  
 Had He not stablished and  
 settled it so,  
 All had been ruin and fallen  
 to rack;

Even to nought would have  
 come at the last:  
 All that is made would have  
 melted away:  
 But both in heaven and earth,  
 true and fast,  
 All have one love such a  
 Lord to obey,

And are full fain that their  
 Father should reign;  
 That is no wonder, for else  
 should each thing  
 Never have life, if they did not  
 remain  
 True to their Maker, man's  
 glorious King.

METRUM XXX.<sup>o</sup>

Ome7u7 7æ7.  
 ea77 mið E7ecum.  
 on 7æm leob7cipe.

## METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern  
 Greeks, was erst

\* \* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum  
 Mellifui canit oris Homerus, &c.

<sup>1</sup> Cott. ealla.

<sup>2</sup> Cott. 7ercean7a.

leopa cƿæftƿarƿ.  
 Fipgileſ.  
 fƿieond 7 laƿeop.  
 þæm mæƿan fceope.  
 maƿiſcƿa beſcƿ.  
 Ðƿæƿ ƿe Omeſƿur.  
 oft anb ƿelome.  
 þæƿe funnan ƿlite.  
 fƿiðe heſeƿe.  
 æƿelo cƿæftar.  
 oft anb ƿelome.  
 leopum 7 fƿellum.  
 leobum ƿeahte.  
 ne mæg hio þeah ƿercinan.  
 þeah hio ƿe fƿur 7 beopht.  
 ahpæƿgen neah.  
 ealle<sup>1</sup> ƿerƿceafƿa.  
 ne fƿurþum þa ƿerƿceafƿa.  
 þe hio ƿercinan mæg.  
 enbemeſ ne mæg.  
 ealle<sup>1</sup> ƿeonðlihtan.  
 innan anb utan.  
 Ac ƿe ælmihteƿa.  
 ƿalbenð 7 fƿyðta.  
 ƿeopulðe ƿerƿceafƿa.  
 hiſ aƿen ƿeop.  
 eall ƿeonðƿlihteð.  
 enbemeſ ƿurþƿyðð.  
 ealle<sup>1</sup> ƿerƿceafƿa.  
 Ðæt iſ fio fode.  
 fƿæne mið ƿuhte ƿe þæm.  
 ƿe maƿon fingen.  
 fƿyðc butan leaƿe.

METRUM XXXI.<sup>2</sup>

Ðƿæƿ þu meahƿ onƿitan.  
 ƿiſ hiſ þe ƿeman lýt.  
 þæt ƿe miſlice.  
 manega ƿuhta.  
 ƿeonð eopþan fapað.

<sup>2</sup> Boet. lib. v. metrum 5.—*Quam variis terras animalia permeant figuris, &c.*

<sup>1</sup> Cott. ealla.

The beſt of bards in all that  
 country ſide;  
 And he was Virgil's friend and  
 teacher firſt,  
 To that great minſtrel  
 maſter well allied.  
 And Homer often greatly  
 praized the ſun,  
 Her high-born worth, her  
 ſkilfulneſs moſt true;  
 Often by ſong and ſtory many  
 a one [praizes due.  
 He to the people ſang her  
 Yet can ſhe not ſhine out,  
 though clear and bright,  
 Everywhere near to every-  
 thing all-ways,  
 Nor further, can ſhe ſhed an  
 equal light  
 Inside and out on all that  
 meet her rays.  
 But the Almighty Lord of  
 worldly things,  
 Wielder and Worker,  
 brightly ſhines above  
 His own good workmanſhip,  
 and round all flings  
 An equal blaze of ſkilfulneſs  
 and love!  
 That is the true Sun, whom we  
 rightly may  
 Sing without leaſing as the  
 Lord of Day.

## METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayſt know,  
 If it liſts thee to mind,  
 That many things go

ungelice.  
 habbað blioh 7 þæpbu.  
 ungelice.  
 and mæg-plitar.  
 manegra cýnna.<sup>1</sup>  
 cuð and uncuð.  
 cneopað 7 rúcað.  
 eall lichoma.  
 eorþan zetenge.  
 nabbað hi sæt riþrum fultum.  
 ne mazon hi mið fotum  
 eorþan brucan. [zangan.  
 ƿpa him eaden ƿær.  
 fume fotum tƿam.  
 folban ƿeðpað.  
 fume fier-fete.  
 fume fleogenbe.  
 ƿunbeð unbep polcnum.  
 Bið þeah ƿuhta gehƿile.  
 onhnigen to hnƿan.  
 hnƿað of dune.  
 on ƿeopulb ƿliceð.  
 ƿilnað to eorþan.  
 fume neð-þearfe.  
 fume neoð-ƿræce.  
 man ana gæð.  
 metoðer gefceapta.  
 mið hiƿ andƿlitan.  
 up on gefuhte.  
 Mið þý iƿ getacnoð.  
 þæt hiƿ tƿeopa fceal.  
 and hiƿ moð-geþonc.  
 ma up þonne niþer.  
 habban to heoƿonum.  
 þý læƿ he hiƿ hiƿe ƿenðe.  
 niþer ƿpa þær nýten.  
 Niƿ<sup>2</sup> þ̅ gebafenlic.  
 þæt ƿe moð-ƿeƿa.  
 monna æniger.  
 niþer-healb ƿeƿe.  
 and þæt neð uppearb.

<sup>1</sup> Cott. cýnna.

Over earth in their kind  
 Unlike to the view  
 In shape as in hue.

Known or unknown  
 Some forms of them all  
 On earth lying prone  
 Must creep and must crawl;  
 By feathers help'd not  
 Nor walking with feet,  
 As it is their lot  
 Earth they must eat.  
 Two-footed these,  
 Four-footed those,  
 Each one with ease  
 Its going well-knows,  
 Some flying high  
 Under the sky.

Yet to this earth  
 Is everything bound,  
 Bowed from its birth  
 Down to the ground;  
 Looking on clay,  
 And leaning to dust,  
 Some as they may,  
 And some as they must.  
 Man alone goes  
 Of all things upright,—  
 Whereby he shows  
 That his mind and his might  
 Ever should rise  
 Up to the skies.

Unless like the beast  
 His mind is intent  
 Downwards to feast,—  
 It cannot be meant  
 That any man  
 So far should sink  
 Upwards to scan  
 Yet—downwards to think!

<sup>2</sup> Cott. Iƿ.

## NOTES.

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Note 1, p. viii.—“Ælfrēd Kuning ƿær ƿealhƿob þirre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could,” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written under his direction, by Werfrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Callepca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behold one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþƿihta ƿƿþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealþ,” in composition with the substantive “ƿiht,” makes “ealþƿihta,” and “ealþƿihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlajopð," makes "ealbhlayopð," and "ealbhlayopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "ræð," respectively makes "populð þeapum" and "populð ræðum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlayopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cyn." The latter word "cyn" only is then subject to inflection, "ealð" and "hlajopð" remaining invariable. Accordingly we find "ealð-hlayopð-cýnneſ" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20—"Sende þa ðigellice æpenðgeþwutu." "He therefore privately sent letters."—The verb *sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se *pyðom*."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine, and *Sunne*, the sun, is feminine, while *pyf*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *pyðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *pyðom*, who is perhaps in the same page described as the *forþeap moðor* of Boethius. In a few places *Philosophia* is rendered by *Lefceadpyrner*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *pyðom* and *Lefceadpyrner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rýppecan 7 cweð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Wob*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclenan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which



occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopham ðe Lȝuft eapbað on þæpe ðene eabmoðneffe.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 10.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 31.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 30.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage, and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lȝæft*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—*Deopa ȝppæc ȝ tobæled on ȝpa ȝ hund ȝeoƿontæȝ*. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, wherh in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð wintpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ðæt rint nu þær forpemaþan and þær pýran gólþrýmðer bau pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se apaða Romþapa hepetoga, re þær hatan Brputur, oþpe naman Larrýur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pýnðer ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær pýnðer þýr, and in the Bodleian rpa þær pýnðer þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýpung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 82.—"Spæpe rýete to healcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ is þonne Lob. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius, until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word gob denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *goob*.

Note 28, p. 82, line 2.—*oþbælpæ*; more prone.—The Bodleian MS. gives *oþbælpæ*, and the Cottonian gives *oꝛðbælpæ*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oþbælpæ*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 187.

Note 29, p. 86, l. 4.—*oþeþ* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used unpersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anbryppode Boetawp*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hmggyge . . . . þýrte . . . . cala*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Læwulw pær hepetoga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thýle Thule*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*rum rceop*;" "a certain poet."—This was Euripides, and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unwælpne*; *unnoble*.—It was necessary to coin a word to express the meaning of the original. *Ignoble* would convey a very false idea of what is meant by *unwælp*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Oedipus* is here alluded to, who, in ignorance, is said to have slain his father *Laius*, King of Thebes.

Note 41, p. 130, l. 18.—*oꝛpcuman* is evidently a contraction of *oꝛpcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 86.—*bmyt* is here used for *bepert*.

Note 43, p. 142, l. 17.—*þeapnð* is here used for *þeapn*.

Note 44, p. 146, l. 8.—*no beophhtney þæpe runnan ꝛcuman ꝛe þær æp ner to metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þærtæpner*, or rather *þeortæpner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. ;

þonne ꝛe he ꝛeƿgall,  
þæt þæpe runnan ꝛe,  
beophhtney þoƿtƿo,  
beopna ƿeƿhƿylcum,  
to metanne.

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott MS.

Note 45, p. 150, l. 22.—The word "*he*" is redundant here, and makes *ciohhige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pat*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "*ƿeolbe beon*."

Note 47, p. 162, l. 20.—*Deipa*. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmeniber*. *Parmenides*.—*Parmenides* was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "*On Nature*."

Note 49, p. 166, l. 18.—*þær ƿiran Platoner lapa ƿuma*—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtær*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ƿe Platoner cƿibe*.—The saying of Plato, to which reference is made, is in his "*Gorgias and Alcibiades*," b. i.

Note 52, p. 194, l. 4.—*Ulyses* is called by Boethius, *Neritus dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which *Ulyses* ruled.

Note 53, p. 194, l. 11.—*penbel ƿæ*; the *Wundel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Some hi fædon 7 hio fceolbe forfcreoþpan to leon. 7 ðonne heo fceolbe fprecau. þoune pynde hio.* Some, they said, she—i.e. Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—*Spa fpa on fænef eaxe hfeapraþ þa lfeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; byþþ, which occurs a few words after, is for beþeð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS, after *ða cƿæð he*, the following words are inserted, "*eall brð ƿoob 7 te nýt brð. þa cƿæð ic 7 ƿƿð. þa cƿæð he.*" *Sio, &c.* Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277.

*Ἡρακλῆς θ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.*

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 8.—In the Cott. MS. the following words are inserted after *fprecau*, before *ƿit*. "*þa cƿæð ic hƿæt hæbbe ic forfæten hæf þe ƿit ær fprecau þa cƿð he*" *ƿit, &c.* For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*ƿeƿƿ andƿit* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of '*hƿopa nýteuu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*Fop þý þe fceolþon, &c.* "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—*Dƿihteu malmhtiga Lob. &c.* "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Dny Ælƿeþ up.*—This introduction, which was prefixed to the Cottonian MS, was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 284.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,  
Flebilis, heu, mæstos cogor mîra modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 284, l. 25.—*Laub-pigenbe*—Literally, fighting under shields made of the linden, or lime-tree. *Laub* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Eala þu ȝecyppenb.*—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Eala min Dyuhten.*—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuū mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp ðomeȝ dæge*; before dome's day.—*Dome's* day signifies the day of judgment: being derived from *beman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

# GLOSSARY.

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## A.

Æ, ever

Æbelgan, to offend

Æbepan, to bear

Æbeþecian, to find hidden

Æbiðbau, to pray

Æbitan, to bite, to devour

Æblenð, blinded

Æblenbau, to blind

Æþrecan, to break, to spoil, to take  
by storm

Æþrebian, to remove, to open

Æþyrean } to prepossess, to occupy

Æþyrgean }

Æcelan, to cool

Æcennan, to bring forth, to beget,

Æcennebney, birth

Æcrynþ, an asking, a question

Æcþelan, to die

Æcþellan } to kill, to perish

Æcþullan }

Æcimmian, to make dim, to darken

Æbl, a disease

Æbon, to take away, to banish

Æþnecan, to drown

Æþeogan }

Æþeohan }

Æþuohan }

Æþuþan, to drive away, to drive

Æþþeþcan, to quench, to dispel

Æ, law

Æa, a river, water

Æceþ, a field

Æþne, a vein

Æþreart, a new creation

Æþen, the evening, even

Æþen-þeoppa, the evening star

Æþen-tæbe, the evening

Æþeþ, ever

Æþt, again

Æþteþ, after

Æþteþ-geþga, a successor

Æþteþpa, second

Æþteþ-þpyþian, to examine, to in-  
quire after

Æþþeapþney, absence

Æþg, an egg

Æþhpæþeþ, both

Æþhpæþeþ, on every side

Æþhþonon, every way, everyn here

Æþþeþ, either, both, each

Æþht, property, possessions

Æþlc, each

Æþlcþeþþeþ, all skilful

Æþleng, long; To æþleng, too long

Æþlunge, weariness

Æþlmeþ, alms

Æþlmhtaga, the Almighty

Æþlceþ, good, sound, perfect

Æþlþeoba, a foreigner

Æþlþeobig, foreign

Æþmetta }

Æþmta }

Æþne, once

Æntemeft, equally  
 Æulep } each, single  
 Æulep }  
 Æulic } only, excellent, singular  
 Æulic }  
 Æpl } an apple  
 Æappel }  
 Æp } honour, wealth  
 Æp }  
 Æp, ere, evar, before  
 Æpend, an errand  
 Æpend-gepput, a letter, a message  
 Æperr, first  
 Æpleft, Æpleart, iniquity, impiety  
 Æp-morpen, early morning  
 Æpnepeg, a course  
 Æpning, a running  
 Æp-ride, timely  
 Æpping, a fountain  
 Æpel, noble  
 Æpek audney, nobleness  
 Æpelng, a prince, a nobleman  
 Æpelo, nobility, native country  
 Ætgaðepe } together  
 Æt-ronne }  
 Ærne, Etna  
 Ættan, to twit, to reproach  
 Æpelm, a fountain  
 Ææpan, to make afraid  
 Æpæb, afraid  
 Æpærcman, to fix  
 Æpandian, to discover, to experience  
 Æpædan, to feel, to instruct  
 Æpæppian }  
 Æpæppian } to take away, to put  
 Æpæppian } away, to depart  
 Æpæppian }  
 Æpæppian, to become fresh  
 Æpælu, to dwell  
 Æpæppan, to remove to a distance  
 Æpæu, to own, to possess  
 Æpælan, to hinder  
 Æpæu }  
 Æpæu } one's own  
 Æpæu }  
 Æpæuan, to appropriate  
 Æpæuan, to give back  
 Æpæltan, to raise  
 Æt-aht, aught, anything  
 Æpæp }  
 Æpæonan } anywhere, anywise  
 Æpæp }

Æpæppen, everywhere  
 Æpæpæb, turned  
 Æpæppen, see Æpæppan  
 Æpæbian, to make excuse for  
 Æpæban, to lead away, to mislead  
 Æpæran, to let go, to lose, to relinquish  
 Æpæb, a chief  
 Æpægan, to lay aside, to retract, to  
 continue  
 Æpæjan }  
 Æpæjan } to permit  
 Æpægan }  
 Æpægan, to tell lies  
 Æpænd, a Redeemer  
 Æpænga, altogether  
 Æpælda, the Omnipotent  
 Æpætan, to set free  
 Æpætan, to desire  
 Æpæht, a service  
 Æpæpian, to prove  
 Æpætan, to mete out, to measure  
 Æpæpau, to hinder, to mislead, to  
 distract, to corrupt  
 Æn, one  
 Ænæpælan, to dishonour, to degrade  
 Ænib, waiting  
 Ænbindan, to unbind  
 Æncup, an anchor  
 Ænda, envy, enmity, revenge  
 Ændefn, measure, proportion  
 Ændettan, to confess  
 Ændget }  
 Ændget } sense or meaning, under-  
 Ændget } standing, intelligence  
 Ændget }  
 Ændgetfull, discerning  
 Ændgetfullce, clearly  
 Ændlang, along  
 Ændhene, fool  
 Ændpæn, respectable  
 Ændpærgan, to deny  
 Ændpæp }  
 Ændpæp } an answer  
 Ændpæp }  
 Ændpæp } to answer  
 Ændpæp }  
 Ændpæp, present  
 Ændpæp }  
 Ændpæp } a cause, matter  
 Ændpæp }  
 Ændpæp, form  
 Ændpæp, the countenance  
 Ændpæp, unfoli, simple, singly  
 existing  
 Ændpæp, oneness, unity



- Auyoplætan, to lose, to forsake, to  
 relinquish  
 Aūgel } a hook  
 Aūgl }  
 Aūgelic, like  
 Aūgin, a beginning  
 Aūginnau, to begin  
 Aūhealban, to observe, to keep  
 Aūhebban, to lift up  
 Aūlic, alone, only  
 Aūlic, like  
 Aūlicner, form, likeness, resem-  
 blance  
 Aūmoblice, unanimously  
 Aūner, oneness, unity  
 Aūrcunian, to shun  
 Aūreuban, to send  
 Aūrettan, to impose  
 Aūrin, a riew  
 Aūunga, at once  
 Aūpalb }  
 Aūpealb } power, dominion  
 Aūpalban, to rule  
 Aūpalbeg, powerful  
 Aūpealba, a governor  
 Aūpallice, obstinately  
 Aūpanian, to dwell alone  
 Aūpoba }  
 Aūpoba } a patriot  
 \*Aūpobau } to search out, to discover.  
 Aūpēdian } to conjecture  
 Aūpænnan, to hear, to sustain  
 Aūpeccan, to declare, to explain  
 Aūpetan, to delight  
 Aūpānan, to depart  
 Aūpian, to honour  
 Aūplearner, impiety  
 Aūplæe, honourably  
 Aūpyrð, venerable, deserving of  
 honour  
 Aūpyrþa, a venerable person  
 Aūpyrðner, honour, dignity  
 Aūpānan, to sow  
 \*Aūrcian, to ask  
 Aūrcipan, to separate, to be safe  
 Aūrciptian, to shorten, to become  
 shorter  
 Aūrcūnan, to repel  
 \*Aūrcūng, an asking, an inquiry  
 Aūrcūppan }  
 Aūrcūppan } to sharpen, to adorn  
 Aūrcūngan, to sing  
 Aūrcūpan, to slip away  
 Aūrcūagan, to inquire  
 Aūrcūppan, to break, or spring out  
 Aūrcūpigan, to wash  
 Aūrcūppan, to seek, to explore  
 Aūrcūpician, to exterminate  
 Aūrcūgan, to ascend  
 Aūrcūpan }  
 Aūrcūpan } to stretch out  
 Aūrcūppan, to stir, to move, to agitate  
 Aūrcū, an ass  
 Aūrcūtole, clearly  
 Aūrcūban, to enervate, to periah  
 Aūrcūppan, to separate  
 Aūrcūlan, to reckon, to count  
 Aūrcūman, to make tame  
 Aūrcūon, to attract, to draw, to allure  
 Aūrcū, an oath  
 Aūrcūnan, to extend  
 Aūrcūppan } to become dark, to  
 Aūrcūppan } obscure  
 Aūrcūpetan, to warn, to weary  
 Aūrcū, therefore  
 Aūrcūte, intent upon, attracted to  
 Aūrcūon-ōr, to draw out  
 Aūrcūpēdlob, rolled  
 Aūrcū, aught  
 Aūrcūp, either  
 Aūrcūpan, to awaken, to excite  
 Aūrcūgan, to move away, to turn  
 aside, to agitate  
 Aūrcūban, to turn aside  
 Aūrcūppan, to cast away, to degrade  
 Aūrcūp, anywhere  
 Aūrcūban, to strip off  
 Aūrcūnan, to contend  
 Aūrcūpgeb, execrable  
 Aūrcūpan, to write out  
 Aūrcūpan, to do  
 Aūrcūpānan, to root out  
 Aūrcū, ashes  
 B.  
 Ba, both  
 Bac }  
 Bæc } a back  
 Bæc, to bridle  
 Balc, a heap  
 Balc, wicked  
 Bam, dative of Ba, to both

- Ban, a bone  
 Bap, bare  
 Ba, by  
 Beadu-munc, a soldier  
 Beaz, a crown  
 Bealcetan, to eruct  
 Beam, a beam, a tree  
 Beapn, a child  
 Beapuleyt, childless  
 Beatan, to beat  
 Bebeodan } to command, to bid, to  
 Beodan } offer  
 Biobon }  
 Behob, a commandment  
 Bec } a book; also Bec, pl. books  
 Boc }  
 Bec-Ledene, Latin  
 Becnan, to denote  
 Becneopan, to creep  
 Becuman, to happen, to befall, to  
 come to, to enter  
 Becŷpan, to turn  
 Bebealan, to divide, to deprive, to be  
 destitute  
 Berærtan, to commit  
 Bejon, to catch hold of, to include  
 Beropan, before  
 Began, to follow  
 Begitan, to beget, to get, to obtain  
 Begong, a course  
 Behealban, to behold, to observe, to  
 keep  
 Behespan, to cut off  
 Beheru, necessary  
 Behelian, to cover, to conceal  
 Behmban, behind  
 Behorian, to behave, to render fit or  
 necessary  
 Behreppan, to turn, to prepare  
 Belicgan, to surround  
 Belimban, to belong to, to appertain  
 Belucan, to lock up  
 Benæman, to deprive  
 Benugan, to enjoy  
 Benŷpan, beneath  
 Beo, a bee  
 Beon, to be  
 Beong } a hill, a barrow  
 Beoph }  
 Beopn, a man  
 Beophht, bright  
 Beophhtneŷ, brightness  
 Beppenan, to wink  
 Benan, to bear; p. p. geboren  
 Berædan, to rid from  
 Bepearian } to bereave, to deprive,  
 Berŷpan } to strip  
 Berŷhan, to look upon  
 Bereon, to look about, to look upon  
 Berhpan, to impose, to put upon  
 Bermitan, to pollute, to defile  
 Berong, dear, beloved  
 Berŷumman, to agitate  
 Berŷcan, to deceive, to betray  
 Berŷumman, to swim about  
 Bet, better  
 Betan, to improve  
 Betera, best  
 Beting, a cable  
 Betpung, amendment  
 Betrt, best  
 Betpeox }  
 Betpuh } betwixt, between, among  
 Betpux }  
 Bepeapnan, to need, to want  
 Beparian, to guard, to defend  
 Bepæŷan, to cover  
 Bepæŷ-utan, surrounded  
 Bepealpan, to wallow  
 Bepitan, to keep, to observe  
 Bepuŷan, to cover, to conceal  
 Bepŷpan, to cast  
 Bibban, to pray, to compel  
 Biŷan, to shake, to trample  
 Biŷan } to bend  
 Biŷan }  
 Bil, a bill, a sword  
 Bil-ruðe, blood-red sword  
 Bilemt, gentle, merciful  
 Bilemtneŷ, simplicity  
 Binban, to bind  
 Binnan, within  
 Bio-bpeab, bee-bread, honeycomb  
 Biophht }  
 Biophhtneŷ } brightness  
 Biophhtu }  
 Bireg } an occupation  
 Bireg }  
 Biŷen } an example  
 Biŷen }

Bırġan, to employ, to be employed,  
     to be busy  
 Bırġung, an occupation  
 Bırmeþuan, to scoff at, to reproach,  
     to revile  
 Bırnıan, to set an example  
 Bırpell, a fable  
 Bırpic, a deceit, a snare  
 Bıteþ, bitter  
 Bıteþner, bitterness  
 Bırırt, provisions, food  
 Blac, black, pale  
 Blæb } fruit  
 Bleb }  
 Blate, widely, everywhere  
 Blapan, to blow, to blossom  
 Blenbian, to blind  
 Bleop, colour  
 Blıcan, to glitter  
 Blınb, blind  
 Blıob, hne, beauty  
 Blıy, bliss, pleasure  
 Blıþe, blithe, merry, joyful  
 Blıðner, joy, enjoyment  
 Blob, blood  
 Bloyma, a blossom, a flower  
 Boc-cþært, book-learning  
 Boba, a messenger  
 Bobıan, to announce, to proclaim  
 Boga }  
 Boh } a bough, a branch  
 Bopb, a bank  
 Bopen, born; p p. of hepan  
 Bot, repentance  
 Bpab }  
 Bpæb } broad, extended  
 Bpæban, to spread; p. p. bpæġban  
 Bpæbmġ, spreading  
 Bpæccan, to break  
 Bpæb, a board  
 Bpægo, a ruler  
 Bpæort }  
 Bpæort-coþa } the breast  
 Bpıbel }  
 Bpıbl } a bridle  
 Bpıngan, to bring  
 Bpoc }  
 Bpoca } a brook, affliction, misery  
 Bpocıan, to afflict  
 Bpoga, a prodigy

Bpormenbe, perishable  
 Bpobep }  
 Bpobop } a brother  
 Bpucan, to use, to enjoy  
 Bpıun, brown  
 Bpıyb, a bride  
 Bpıyrtð, he governs  
 Buenb, an inhabitant  
 Bıran, above  
 Buġıan, to inhabit  
 Bupġ-ıttıenb }  
 Bupġ-papı } a citizen  
 Buph-papı }  
 Buph }  
 Bupıg } a city  
 Bıyıg }  
 Bıpına, a stream  
 Butan, without, external  
 Butan }  
 Butou } but, unless, except  
 Butu, both  
 Bızpıht, between  
 Bıyġan, to buy  
 Bıyınan, to burn

## L.

Laf, active  
 Lapeırtıun, an enclosure  
 Lærtep }  
 Leartep } a city  
 Lahan, to be cold  
 Lamp-ıteb, a camp, a field of  
     battle  
 Lapıcula, a chapter  
 Lap, care  
 Lapcepn, a prison  
 Lealb, cold  
 Lehhertıung, scorn, laughter  
 Lempa, a soldier  
 Lene, brave  
 Leopıan, to cut  
 Leopı, a husbandman, a man  
 Leol }  
 Lıol } a ship  
 Leoran, to choose; perf. ġecuþe,  
     chose  
 Lepa }  
 Lepe-man } a merchant, a chapman  
 Lepan, to catch, to subdue

Lep } a space of time, a turn,  
 Leppre } at ymanian ceppre, in  
 Lyp } the first instance  
 Leppau, to return, to depart  
 Lylb } a child  
 Lylb } a child  
 Lid, a perm, a shoot  
 Lija-leap, without a shoot  
 Liam, a fether  
 Liaſ, cloth, pl. Llaſar, clothes  
 Lien, pure, clean  
 Liaelic, pure, virtuous  
 Lienner, virtue, chastity  
 Lleopuan }  
 Llypuan } to call, to say, to speak  
 Llyr, a chin  
 Llyrur, to cleave, to adhere  
 Lluſ a rock  
 Llyrcep, a cell  
 Lluhr, a youth, a child, an at-  
 tendant  
 Lluhr-had, childhood  
 Lloban, to devote  
 Lluol, a hill, a knoll  
 Lol, end  
 Lonbel, a candle  
 Lonpul, a consul  
 Lojun, a grain  
 Loppen, a multitude, a company  
 Lopp, a fether  
 Lortnung, a temptation  
 Loſlice, truly, surely  
 Lpær, craft, art, virtue  
 Lpærcega } the Creator, a workman.  
 Lpærcega } an artificer  
 Lpærcega }  
 Lpærcega, crafty, skilful, virtuous  
 Lpeaca, a Greek  
 Lpeopan }  
 Lpypan } to creep  
 Lpyr, Christ  
 Lpyrzenbom, Christendom, Chris-  
 tianity  
 Lulpian, to cringe  
 Luma, a corner, a guest, a stranger  
 Luman, to come  
 Lunnan, to know  
 Lunman, to inquire, to search  
 Luſ, known  
 Lujan, to know

Lramian, to languish, to waste  
 Lpæban }  
 Lpeban } to say, to speak  
 Lpyban }  
 Lpelman, to kill  
 Lpeman, to please  
 Lpen, a queen  
 Lpær }  
 Lpuc } living, alive  
 Lpuca }  
 Lpudbung, a report, a speech  
 Lpibe, a saying, a speech, a doctrine  
 Lyle, cold  
 Llyme, coming  
 Llyn, kin, kindred, kind  
 Llyn, proper  
 Llyna, a cleft, a chink  
 Llyne }  
 Llynelic } royal, kingly  
 Llynercol, the king's dwelling-place,  
 the metropolis  
 Llynung, a king  
 Llynpen, a kind, a generation, a  
 family course  
 Llypepa, a kind of fish  
 Llyrpan, to fether, to bury  
 Llyr, excellence, splendour  
 Llyſ } knowledge, a region, a coun-  
 try  
 Llybe } try  
 Llyhan, to show, to make known, to  
 relate

## D.

Dæb, a deed, an action  
 Dæg }  
 Dæg } a day  
 Dæg }  
 Dægla } secret, unknown, abstruse  
 Digle }  
 Dæg-pim } a number of days  
 Dogop-pim }  
 Deol, a part  
 Dapu, an injury, a hurt  
 Deab, dead  
 Deablic }  
 Deablic } deadly, mortal  
 Deablic }  
 Deaſ, death  
 Deap, dare  
 Delſan, to dig  
 Delſepe, a digger  
 Dem, an injury

Dema, a judge  
 Deman, to judge  
 Dene, a valley  
 Deorel, the devil  
 Deop } deep  
 Diop }  
 Deophilcōp, deeper, more deeply  
 Diophilce, deeply  
 Deop }  
 Diop } a wild beast  
 Deop }  
 Dyne } dear, precious  
 Deophilcōp } a darling, a favourite,  
 Diophilcōp } one beloved  
 Deop-cyn, wild beast kind  
 Deoppeopōð }  
 Deoppupōð } precious, dear  
 Deoppupōð }  
 Deoppupōðner, a treasure  
 Deþan, to injure  
 Diegelner, a recess, a secret place  
 Digellice, secretly  
 Dim, dim, dark  
 Diogol, secret, profound  
 Diop-bopen, nobly born  
 Diope, dearly  
 Dohter, a daughter  
 Dom, a judgment, a decree  
 Domepe, a judge  
 Domeþ-bæð, doomsday  
 Don, to do, to make  
 Dopyten, durst  
 Dneam-cpæht, the art of music  
 Dneamepe, a musician  
 Dnecan }  
 Dnecccan } to afflict, to torment  
 Dnefan, to vex, to trouble  
 Dþenc } drink  
 Dþync }  
 Dneogan, to suffer  
 Dneopug, dreary  
 Dneorenþ, perishable  
 Dru }  
 Druð } dry  
 Druð }  
 Druþan, to drive, to pursue, to exer-  
 cise  
 Druþan } to dry, to become dry  
 Druþgan }  
 Druhten, the Lord

Druht-guma, a chieftain  
 Druþcan, to drink  
 Drohtað, conversation, society  
 Druþcpæht, magical art  
 Druþcpæhtg, skilful in sorcery  
 Druþgum, the dregs  
 Dugan, to be honest, to profit  
 Duguð, honour, an ornament  
 Duguð, virtuous, honourable  
 Dun, a hill, a mountain  
 Durnian, to obscure, to make dun  
 Duppe, darest thou? See Deap  
 Dupu, a door  
 Dpehan } to wander, to deceive, to  
 Dpolan } mislead  
 Dpolema, a chaos  
 Dyberuan, to delude  
 Dynt, a blow, a crash  
 Dyr }  
 Dyrð } foolish  
 Dyrð }  
 Dyrnan, to be foolish  
 Dyrig, folly, error  
 Dyriga, a foolish person

## E.

En, a river  
 Eac, also  
 Eaca, an addition  
 Eacan, to increase  
 Eaben, granted, ordained  
 Eabig, happy, blessed, perfect  
 Eabiglic, perfect  
 Eabigner, happiness  
 Eabmoblice, humbly, conformably  
 Earop }  
 Erop } a wild boar  
 Earopa, a son  
 Eage, an eye  
 Eala, alas!  
 Ealand }  
 Ealond } an island  
 Ealb }  
 Ealb } old  
 Ealb }  
 Ealb-ræþer, a grandfather  
 Ealþop-man, an alderman, a noble-  
 man  
 Ealb-ruht, an old right  
 Eall, all

Cællor, totally, altogether  
 Cællunga, altogether, entirely, at all  
 Cælnepes } always  
 Cælnes }  
 Cælo, ale  
 Cæp, an ear  
 Cæpð, native soil  
 Cæpð-ræst, settled, permanent  
 Cæpðian, to dwell, to inhabit  
 Cæpðroð }  
 Cæpðroð } difficult  
 Cæpðroðlic }  
 Cæpðroðner, a difficulty  
 Cæpðroð, difficulties  
 Cæpð, weak, timid  
 Cæp-geblond, the sea  
 Cæpm, an arm  
 Cæpm, wretched, poor  
 Cæpmung } the miserable, the  
 Cæpmung } wretched  
 Cæpmlic, miserable  
 Cæpmlice, wretchedly, meanly  
 Cæpmð }  
 Cæpmð } poverty, calamity  
 Cæpmð }  
 Cæpmian, to labour, to earn  
 Cæpmung, a means, a deserving, an  
 earning  
 Cæst, the east  
 Cæstap, Easter  
 Cæst-peapð, eastward  
 Cæpe } easily  
 Cæpelice }  
 Cæðmeban, to adore, to be moved  
 with adoration  
 Cæðneð, humble  
 Cæðmet }  
 Cæðmet } humility  
 Cæðmodner }  
 Cæp, oh!  
 Cæx, an axis  
 Ebba, to ebb, to recede  
 Ebbe, the ebb, the receding of  
 water  
 Ece, eternal  
 Ecx, an edge  
 Ecner }  
 Ecnyr } eternity  
 Eblean, a reward  
 Ebnryan, to renew  
 Ebyceap, a new creation

Ebyrt, a reproach  
 Eren-beopht, equally bright  
 Ene, even  
 Epuhc, equal  
 Ert, again  
 Ert-cuman, to come again, to re-  
 turn  
 Ege, fear  
 Ege-full, terrible  
 Egefa, terror  
 Egeþic, horrible, terrific  
 Eghian, to ail, to grieve  
 Eghon-rtream, the sea  
 Ehtan, to pursue  
 Elb, an age, time  
 Elbar, men. See ðb  
 Elþan, parents, ancestors  
 Elþung, delay  
 Ellen, courage, fortitude  
 Ellenbe, a foreign land  
 Eller, else  
 Elpend, an elephant  
 Elþeobig, foreign  
 Embe-gýþan, to encompass  
 Emlice, equally, evenly  
 Emn }  
 Emne } even, smooth, equally  
 Emman, to make equal  
 Emta, leisure  
 Ende, an end  
 Enbeþýp }  
 Enbeþýpner } order, regularity  
 Enbeþýþan, to set in order  
 Enbeþýþlice, orderly  
 Enbeles, endless, infinite  
 Endemer }  
 Endemer } equally  
 Enbian, to end  
 Engel, an angel  
 Enghyc, English  
 Eoel, evil  
 Eoþl, an earl, a chief  
 Eoþð }  
 Eoþbe } the earth  
 Eoþðlic, earthly  
 Eoþan-rcæat, the earth  
 Eoþð-pape, an inhabitant of the  
 earth  
 Eoþan, to show  
 Eoþp, your. See þu

Eplan, to plough, to till  
 Cyne, a man  
 Cyt, a decree  
 Ecan, to eat  
 eð }  
 eðpe } more easily  
 Epe, easy  
 Epel, a country, soil, a native place  
 Epeþce, easily  
 Eþel-rtol, the metropolis  
 Eðney, favour, easiness

## F.

Facn, deceit, a stratagem  
 Fæþer, a father  
 Fægen }  
 Fægn } glad, happy  
 Fægenian }  
 Fægnian } to rejoice, to wish for  
 Fæger, fair  
 Fægerney, fairness, beauty  
 Fæþu, colour  
 Fæþelb, a way, a course, a going  
 Fæþinga, suddenly  
 Fæþlice, suddenly  
 Fært, fast, firm, constant, sure  
 Færtan, to fast  
 Færte, firmly  
 Færten, a fastness, a citadel  
 Færþic, firm, constant  
 Færþlice, firmly  
 Færtney, firmness  
 Færtmah, to fasten  
 Fært-mæð, inflexible  
 Fært-mæðic, constant  
 Fært-mæðney, a fixed state of mind,  
 resolution  
 Fægan, to vary  
 Fæmig, foamy  
 Fana, a temple  
 Fænbigan, to try, to explore, to find  
 out  
 Fapan }  
 Fæpan } to go, to depart  
 Fat, a vessel  
 Fea }  
 Feapa } few  
 Fealban, to fulfil, to fold up

Feallan, to fall  
 Fealþian, to ripen  
 Feapn, fern  
 Feapn, a bull  
 Fæban, to feed  
 Fæþer, a fever  
 Fela }  
 Feola } many  
 Felb, a field  
 Felt, a felly  
 Feltun, a dunghill  
 Fenn, a fen  
 Feoh, money  
 Feoh-gityepe, a covetous man  
 Feonb }  
 Fienb } a fiend, an enemy  
 Feop }  
 Feoppan } far  
 Fiep }  
 Feope }  
 Feopþ } life  
 Fioþ }  
 Feopþian, to prolong, to go far  
 Feopþ, the fourth  
 Feopeþ, four  
 Feopeþ-healf, the four sides  
 Fepþ-mon }  
 Fyþ-mon } a soldier  
 Fepþþ }  
 Fepþ } the mind  
 Fepþ-loca, the breast  
 Fet, fat, fed  
 Fetel, a belt  
 Feþe, walking, the act of going on  
 foot  
 Feþer }  
 Fieþer } a feather, a wing  
 Fian }  
 Fioþan } to hate  
 Fieþen-ful, wicked, full of crimes  
 Fieþ-þete, four feet  
 Fieþ-rtneam, the Fifel stream  
 Fyfta, the fifth  
 Finþan, to find  
 Fingep, the finger  
 Fioþung, hatred  
 Fioþep-þet, four-footed  
 Fyþar, man  
 Fyþen-luþt }  
 Fyþen-luþt } luxury, debauchery

Fipst, a space of time  
 Fippet-georn, being inquisitive  
 Fisc, a fish  
 Fiscian, to fish  
 Fisca, physica, physics  
 Fitt, a song  
 Flæsc, flesh  
 Flæsclic, fleshly  
 Fleugan }  
 Fleon } to fly, to flee, to fly from  
 Fluon }  
 Fleopan, to flow  
 Fluonbe, fleeting  
 Flutan, to contend  
 Flod, a flood  
 Flop, a floor  
 Fodder, fodder  
 Folc, a people  
 Folc-cuð, known to nations, celebrated  
 Folc-gefræ, a nobleman  
 Folc-gefn, battle-fray  
 Folcsc, the vulgar, a man  
 Fulban-ryeat, the earth  
 Folb-buend, an inhabitant of the earth  
 Folbe, the ground, the earth  
 Folyað, service  
 Folgepe, a follower, an attendant  
 Folgan }  
 Fylgean } to follow  
 Fon, to take, to undertake, to begin  
 Fop, for  
 Fopþeapan, to forbear, to allow, to pass over  
 Fopþeapnan, to burn, to burn up  
 Fopþeoban }  
 Fopþoban } to forbid, to restrain  
 Fopþeapnan, to burst  
 Fopþeaban, to prostrate, to overthrow  
 Fopþugan, to avoid  
 Fopþeapan, to bite off  
 Fopþeab, wicked  
 Fopþeapna, inferior  
 Fopþeaban, to censure  
 Fopþeapnan, to avoid  
 Fopþon, to destroy  
 Fopþuran, to drive out  
 Fopþugan, to dry up

Fopþulman, to confound  
 Fopealbian, to wax old  
 Fope-mæpe, eminent, illustrious  
 Fope-mæplic, eminent  
 Fope-mæpner, renown  
 Fopefcesapian, to foreshow, to foresee  
 Fopefcesapung, foreshowing, providence, foreknowledge  
 Fopefcepener, dishonour  
 Fopefppæc, a defence  
 Fopefppeca, an advocate  
 Fopefppecen, forespoken  
 Fope-tacn, a foretoken  
 Fope-þencean } to despair, to dis-  
 Fope-þencan } trust  
 Fope-þingian, to plead for, to defend  
 Fope-þonc, forethought, providence  
 Fopetiohhung, predestination  
 Fope-ritan, to foreknow  
 Fopgiran, to forgive, to give  
 Fopgitan, to forget  
 Fopgylban, to recompense  
 Fophealban, not to keep, to lose, to withhold  
 Fophelan, to conceal  
 Fophepegian, to lay waste, to destroy  
 Fophogian, to neglect  
 Fophtan } to frighten, to be  
 Fophtagan } afraid  
 Fophpýman, to pervert, to change for the worse  
 Foplaetan, to conduct, to mislead  
 Foplaetan } to permit, to relinquish,  
 Fopletan } to lose, to leave  
 Fopleoran, to lose  
 Fopþgan, to commit fornication  
 Fopþopen, lost  
 Fopþurþce, gladly, willingly  
 Fopum }  
 Fopma } first  
 Fopneah, almost  
 Fopon, before  
 Fopþynel, forerunner  
 Fopþceapnan, to transform  
 Fopþceotan, to anticipate  
 Fopþeapnan, to wither  
 Fopþreon, to overlook, to despise



Fopplajan, to be slow, to be unwilling	Fneo	} free
Fopplean, to slay	Fneoh	
Foprtanban, to withstand, to understand, to avail	Fpug	
Foprtchan, to steal	Fpno	
Foprpelgan, to swallow up	Fpy	} freedom
Foprtugian, to pass over in silence	Fneobom	
Fopð, forth	Fpuobom	
Foppam } for that reason, be-	Fpýdom	} friendship
Foppæmbe } cause	Fneolce, freely	
Fopðþungan, to bring forth, to produce, to accomplish	Fneolrian, to set free; p. p. geyppýlrcb	} a friend
Fopð-joplæteneý, free permission, license	Fneonb	
Fopð-geþutan, to depart, to die	Fpuenb	} friendship
Fopðpa, further, worse	Fpynb	
Fopþuccan, to oppress, to tread under	Fneonb-pæbenn	} friendship
Fopþý, therefore	Fneonbrcipe	
Fopþuyan, to be presumptuous, to be over-confident	Fpuð, peace	} protect
Fopþuyunð, presumption	Fpþian, to protect	
Foppeopman, to refuse	Fpuð-rcop, an asylum, a refuge	} consolation, comfort
Foppeopþan } to be undone, to	Fpofep, consolation, comfort	
Foppupþan } parish	Fpom-peapb, away from, a departing	} the origin, the first cause
Foppeopðjullic, excellent	Fpuma, the beginning, the origin	
Foppýþ, destruction, damage	Fpum-rcayt, the origin, the first cause	} an original station, a proper residence
Foppýþnan, to forewarn	Fpymð, the beginning	
Fopcep-jæþep, a foster-father	Fugel, a fowl, a bird	} impure
Fopcep-mobop, a foster-mother	Ful, fowl, impure	
Fot, a foot	Fulfpemeþ, perfect	} perfection
Fox, a fox	Fulfpemeþner, perfection	
Fnam, from	Fulfpemian } to perform, to accomplish	} fulfill, to accomplish; perf. ful-eobe
Fnam-geþutan, to depart	Fulfpemman } to perform, to accomplish	
Fnea, a lord	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eobe	} full, full
Fnea-þruchte, a supreme lord	Full, full	
Fneccn	Fullce, fully	} baptism
Fneccnbhc } dangerous	Fulluht, baptism	
Fnecclic } dangerous	Full-pypcan, to complete	} full night
Fneccn	Fulneah, nearly, full night	
Fneccennær, danger, peril	Ful-puht, full right	} confide
Fneffuan, to comfort	Fulþuyan, to confide	
Fnegnan } to ask, to inquire, to	Fulzum, help	} support
Fpugman } know by asking	Fultumian, to help, to support	
Fpemb, foreign, outer	Fundian, to strive, to try, to tend to	} furrow
Fpeme, profit, advantage	Fup, a furrow	
Fpemeþ, a stranger	Fupþon } moreover, also, besides	} fill
Fpemma, to effect, to do, to penetrate	Fupþum } moreover, also, besides	
	Fýllan, to fill	} help
	Fýlzt, help	

Fȳr, fire  
 Fȳren, fiery  
 Fȳmeryt, at all, at most  
 Fȳpp, far  
 Fȳp, furze  
 Fȳppuan, to support, to promote

## L.

Labeþuan } to gather, to join, to  
 Læþuan } resort  
 Labeþranȝ, continuous, united  
 Lælan, to astonish, to hinder  
 Læpp, grass  
 Læfol, tribute  
 Lælan, to sing  
 Læbop, an incantation  
 Læner, lust  
 Læmen, sport, pleasure  
 Læn }  
 Langan } to go  
 Læpreȝ, the ocean  
 Lært, the soul, the spirit  
 Lærtlic, ghostly, spiritual  
 Lærtlice, spiritually  
 Læcrīan, to ask, to find out by  
 asking  
 Læabop, together  
 Læanbīdan }  
 Læbīban } to abide, to wait for  
 Læanbȳþban, to answer  
 Læap, the year  
 Læap-mælum, yearly  
 Læapa }  
 Læape } formerly, certainly  
 Læaprot, difficult  
 Læapo, prepared, ready  
 Læapo-wita, intellect, understanding  
 Læapman, to prepare  
 Læarcung, asking, inquiry  
 Læat-peapb, a gatekeeper  
 Læwæpan, to behave  
 Læbeacnan, to point out, to nod  
 Læbeb, a prayer  
 Læbeb-man, a beadsman, a man em-  
 ployed in prayer  
 Læbelgan, to be angry  
 Læbeþhtan, to enlighten  
 Læbetan, to improve, to make  
 amends

Læbuegan }  
 Læbȳuegan } to buy  
 Læbībban, to pray  
 Læbūban, to bind  
 Læblenban, to bland, to mingle, to  
 pollute  
 Læbhȳrian, to rejoice  
 Læbob, a command  
 Læbweþan, to spread  
 Læbpengan }  
 Læbpungan } to bring  
 Læbugan, to bend  
 Læbȳþ, birth, family, origin  
 Læbȳpan, to happen, to come to  
 pass  
 Læceoran, to choose; p. p. ꝥecopen  
 Læceþpan } to turn, to have re-  
 Læcȳpan } course to  
 Læclænȳrian, to cleanse  
 Læcnapan, to know, to discover  
 Læcoplic, fit, proper  
 Læcunbelic }  
 Læcȳnbelic } natural  
 Læcȳnb, nature, kind, manner  
 Læcȳnbe, natural  
 Læcȳnbelice, naturally  
 Læcȳpan, to make known  
 Læcȳþe, a country  
 Læb }  
 Læb } a song  
 Læb }  
 Læbapenlic, seamly  
 Læbal, a separation  
 Læbeȳ, fit, suitable  
 Læbon, to finish, to complete  
 Læbweþer }  
 Læbweþer } trouble  
 Læbweþer }  
 Læbweþan, to disturb  
 Læbpeþan } to mislead, to deceive,  
 Læbpeþgan } to seduce  
 Læbpola, error, heresy  
 Læbpol-mȳrt, the mist of error  
 Læapman }  
 Læapmȳgan } to earn, to deserve  
 Læapmȳng, merit, desert  
 Læecan, to make addition  
 Læebnȳrian, to renew  
 Læenbeþȳþban, to set in order  
 Læebnȳrian, to and, to finish

- Leenboblic, that which will end  
 Leeopian, to discover, to show  
 Lefagen, glad  
 Lefapan, to go, to travel, to die  
 Lefea, joy, gladness  
 Lefegan } to join, to unite, to com-  
 Lefegean } pose  
 Lefelan, to feel  
 Lefeoht, a fight, war  
 Lefepa, a companion  
 Lefeppeben, companionship  
 Lefepripe, a society  
 Lefepþan } to give wings  
 Lefipeþan }  
 Lefrit, a contention  
 Lefon, to receive, to take, to catch  
 Lefpeban, to feel  
 Lefpebner, the feeling  
 Lefpæge, mind, opinion  
 Lefpæge, celebrated  
 Lefpeban, to perceive  
 Lefpeman, to finish, to fulfil, to  
 perpetrate  
 Lefpeogan, to set free  
 Lefultumian, to help  
 Lefyllan, to fill, to fulfil, to satisfy  
 Lefynn, long ago  
 Lefynnþuan, to promote, to improve  
 Legabepuan } to gather, to unite,  
 Legabepuan } to bring together  
 Legabepugan }  
 Legabepung, a gathering, a collec-  
 tion  
 Leglengan } to decorate  
 Ligenan }  
 Legongan, to pass through  
 Legpapian, to touch  
 •Legpupan, to seize  
 Legyuan, to clothe; p. p. gegepeb  
 Lehatan, to promise  
 Lehwetan, to bind, to enslave  
 Lehealban, to hold, to keep, to pre-  
 serve  
 Lehebe, seized  
 Lehelpan, to help, to assist  
 Lehentan, to pursue, to seize  
 Leheopan }  
 Lehepan } to hear, to obey  
 Lehypan }  
 Lehypan }  
 Lehepeb, heard, applauded  
 Lehepeub, a hearer  
 Lehepney, the hearing  
 Lehicgan } to seek after, to regard,  
 Lehyrgan } to discover  
 Lehipan, to form  
 Lehpneorjan, to fall  
 Lehpunan, to touch  
 Lehpæt }  
 Lehpilc } every one  
 Lehpæpeper, everywhere  
 Lehpæp, everywhere  
 Lehyðan, to hide  
 Lehyppum, obedient  
 Lehyppumner, obedience  
 Lehyprt, adorned  
 Lelac, an assembly, a collection  
 Lelanbian, to approach  
 Lelæban, to lead  
 Lelæpan, to teach, to instruct  
 Lelærtan, to continue, to perform  
 Lelæara, belief  
 Lelæarful, faithful  
 Lelæaman, to recompense  
 Leleran } to believe  
 Lelyran }  
 Lelæonnan, to learn  
 Lelættan, to hinder, to cause delay  
 Lelc, a likeness  
 Lelc, like, suitable  
 Lelce, likewise  
 Lelcgan, to lie  
 Leluman, to cement, to unite  
 Lelupan, to happen  
 Lelþan, to sail, to move  
 Lelome, often  
 Lelong, on account of  
 Lelp-rcapa, a proud wretch  
 Lelyrteb, pleased with, desirous of  
 Lemæc, a yoke-fellow, a mate  
 Lemægt, greatness  
 Lemæne, common, general  
 Lemænehce, in common  
 Lemæpe, a boundary  
 Lemæppian, to praise  
 •Lemag, a relation  
 Lemal-mægene, a multitude  
 Leman } to attend, or care for  
 Lyman }  
 Lemana, a company

Lemeapcian, to appoint, to determine bounds

Lemelept, negligence

Lemen, care

Lemengan, to mix, to mingle, to form

Lemet, measure

Lemet, docile, meet, suitable

Lemetan, to meet, to find

Lemetæyt, modest, moderate

Lemetgian, to moderate, to regulate

Lemetgung, moderation, measure

Lemerlic, suitable, fit, moderate

Lemong, among

Lemot, an assembly

Lemunan, to remember

Lemunbbýðan, to protect

Lemynd, memory

Lemyndgian, to remember

Lemyndþýrþa, memorable, worthy of remembrance

Leneahýne, near

Lenealæcan, to approach

Leneþan, to subdue

Leniman, to take, to conceive

Lenoꝝ } sufficiently, enough

Lenoh }

Lenýðan, to compel

Lenýht, abundance

Leo } formerly, anciently

Lau }

Leoc, a yoke

Leocra, a sighing

Leog } young

Leung }

Leolca } the yolk of an egg

Loleca }

Leolecan, to allure

Leomeþung, lamentation

Leompe, sorrowful

Leompian, to grieve, to mourn

Leond, through, over

Leond-lihtan, to enlighten

Leond-þenan, to shine through

Leond-þican, to look over, or beyond

Leopenan, to open

Leopn, desirous

Leopne } earnestly, willingly

Loþne }

Leopnfull, desirous, anxious, diligent

Leopnfullce, very earnestly

Leopnfuller, earnestness, anxiety

Leopnian } to desire anxiously, to

Leapnian }

Leapnan }

Leopnhc, earnest

Leopnhce, studiously, earnestly

Leoptpuman, to despair

Leot }

Let }

Lit }

Lyt }

Leotan, to melt, to pour

Leþaþ, consideration, a condition

Leþaþ, considered, constituted

Leþaþræpe, prudence

Leþæcan, to seize

Leþært, distracted

Leþeapian, to take by force

Leþeapan, to bind

Leþec, government, correction, skill

Leþecan } to say, to instruct, to

Leþeccan } prove, to subdue

Leþechce, widely, diffusely

Leþela }

Leþeþela }

Leþenian, to adorn

Leþenu, ornaments

Leþiht }

Leþyht }

Leþiht }

Leþýht }

Leþum, a number

Leþurenhc, suitable

Leþurenhce, suitably, fitly

Leþurnian, to agree, to suit

Leþum, space

Leþyman, to lay waste

Leþamnian } to unite, to collect to-

Leþomnian }

Leþaþgob, afflicted, grieved; p. p.

þaþgian

Leþælan, to happen

Leþæhc }

Leþæhig }

Leþæhlce, happily, prudently

Leþæhgnæ }

Leþæh }

Leþceab, reason

Leþceablce }

Leþceabþrhc }

- Lerceabpyr } rational, intelligent  
 Lerceabpyrlc }  
 Lerceabpyrner, reason  
 Lerceart, a creature  
 Lerceapen, formed; p. p. rcyppan  
 Lerceapian, to view, to regard  
 Lerceandān, to corrupt  
 Lercinan, to shine, to shine upon  
 Lercepuran, to appoint, to ordain  
 Lerccylban, to shield, to defend  
 Lercýnpeb, clothed; p. p. arcýppan  
 Lerecan, to seek  
 Lereon, to sue  
 Lereþan, to say, to prove  
 Leretner, an appointment, an institution  
 Lerettan, to set, to compose, to compare  
 Lerepenlc, visible  
 Leriblice, peaceably  
 Leribryma, peace-loving  
 Leriehbe }  
 Leriht } the sight  
 Leriht }  
 Lerið, a companion  
 Leromnuŋ, an assembly  
 Lertanbau, to stand, to attack, to press upon  
 Lertabehan } to establish, to make  
 Lertabolian } steadfast  
 Lertæppan, to go, to step, to approach  
 Lertæþing, stable, steadfast  
 Lertigan, to ascend  
 Lertallan, to stop, to restrain, to be still  
 Lertancan, to smell  
 Lerteopan }  
 Lertioþan } to guide, to rule, to  
 Lertýpan } correct  
 Lertonban, to confine  
 Lertpanŋian, to strengthen  
 Lertpeon }  
 Lertpion } wealth, gain  
 Lertpýnan, to gain, to obtain, to beget  
 Lerund, sound, safe, secure  
 Lerundfullice, securely, prosperously  
 Lerundfulner, health, prosperity  
 Lerundþuan, to separate  
 Lerpencan, to afflict  
 Lerpican, to cease, to desist  
 Lerpigean }  
 Lerpugian } to be silent  
 Lerpinc, affliction, trouble, labour  
 Lerpíþuan, to subdue  
 Lerpurter, a sister  
 Leryngian, to sin  
 Leta, as yet, again  
 Letacnian, to betoken  
 Letescan, to teach, to explain, to show  
 Letelan, to accuse, to reprove  
 Letere, mest: sup. Geteroŋt  
 Letenge, heavy  
 Letenge, happened  
 Leteon }  
 Letion } to draw, to attract  
 Leteopian, to grow weary  
 Lebapa, one who assents  
 Lebajian, to assent, to allow  
 Lebanc }  
 Lebóht } thought  
 Lebapeneb, wetted  
 Lebeaht, counsel, purpose  
 Lebeahtere, a counsellor  
 Lebencan } to think, to consider, to  
 Lebincan } remember  
 Lebeoban, to associate  
 Lebeobe, a language  
 Lebinnan, to disperse  
 Lebolian, to bear, to suffer  
 Lebpopian, to suffer  
 Lebpuen, joined  
 Lebþænan, to moisten  
 Lebþæp, conformable, agreeing, at peace  
 Lebþæpehce, harmoniously  
 Lebþæþuan, to adopt, to make conformable  
 Lebýlb, patience  
 Lebýlbehece, patiently  
 Lebýlbrg, patient  
 Letaban, to happen  
 Letiohhan, to determine, to appoint  
 Letpeope, true, faithful  
 Letpeoplice, faithfully  
 Letpeopian, to conspire  
 Letpýmian, to encourage

- Leunnan, to grant  
 Leunpocrian, to be sorrowful, to be disquieted  
 Lapanian, to diminish  
 Lepapenian, to warn, to beware  
 Lepæcan, to excite  
 Lepægan, to weigh down  
 Lepealbleþeþ, a rein  
 Lepeþ, madness  
 Lepelgian, to enrich  
 Lepelt-leþeþ, a rein  
 Lepemian, to allure  
 Lepeopþan, to be, to come to pass  
 Lepeopþian, to make honourable, to distinguish  
 Lepexan, to grow, to accrue  
 Lepibep, the weather  
 Leþul }  
 Leþill } a wish, the will  
 Lepin, labour, a battle, war  
 Lepinna, an enemy  
 Lepinnan, to conquer  
 Lepir, certain  
 Lepirþce, certainly  
 Lepit, understanding  
 Lepit-lear, witless, foolish  
 Lepit-loca, the breast  
 Lepita, a witness  
 Lepitan, to depart  
 Lepitney, knowledge  
 Leplat, debased  
 Lepput, a writing  
 Leþþuxl, a change, a course of events  
 Lepuna, a custom, wont  
 Lepunehc, wonted, usual  
 Lepunian, to be wont  
 Lepunrum, pleasant  
 Lepýþcan, to make  
 Lepýþht }  
 Lepýþht } merit, deserving  
 Lepýþcan, to wish  
 Læbbian, to sing  
 Læpan, to prepare  
 Læþan, to give  
 Læþenbe, giving  
 Læþepner, greediness  
 Læþol, bountiful  
 Læþpe, greedy, anxious  
 Læþu, a gift  
 Læþant, a giant  
 Lælp, arrogance  
 Lælpian, to boast  
 Læm  
 Læm-cýn }  
 Læm-cynn } a jewel, a gem  
 Læmeleþt, negligence  
 Læm-peceþ, a palace  
 Læmþært, ample  
 Længpa, a youngster, a scholar  
 Længodþhab, the season of youth  
 Læmomþ, sad  
 Lærcian, to sigh, to sob  
 Lære-la-geþe, yes, O yes!  
 Lærcian, to desire, to covet  
 Lætrunc }  
 Lætrung } covetousness, desire  
 Læab, pleasant  
 Læar }  
 Læar } glass  
 Læar-blutpu } glass-clear, trans-  
 Læar-blupþe } parent  
 Læap, skilful, prudent  
 Læengan, to adorn  
 Læþan, to glide, to slip  
 Læþopian, to sing  
 Læþopopþ, a song, metre  
 Lænet, a gnat  
 Lænopman, to lament, to grieve, to groan  
 Lænopnung, lamentation  
 Læob, God  
 Læob, good  
 Læoba, a Goth  
 Læobcunþ, divine  
 Læobcunþelice, divinely  
 Læobcunþnýr, deity, divine nature  
 Læobner, goodness  
 Læolb, gold  
 Læolb-hopþ, a hoard of gold  
 Læolb-ymitþ, a goldsmith  
 Læparan, to dig, to delve  
 Læþam, fierce, enraged  
 Læþapian, to grope  
 Læþæt, grey, green  
 Læþeat, great  
 Læþene, green  
 Læþemian, to become green  
 Læþetan }  
 Læ-þpetan } to greet, to address  
 Læþum, grim

Lpōt, a particle, an atom  
 Lpōpan, to grow  
 Lpūnð, ground, earth, bottom  
 Lpūnð-leaſ, groundless, unfathom-  
 able  
 Lpūnð-peal, a foundation  
 Lpūmetan }  
 Lpūmetagan } to grunt, to roar  
 Luma, a man  
 Lum-punc, a leader  
 Luð, a conflict  
 Lybene, a goddess  
 Lylban, to pay  
 Lylben, golden  
 Lylt, guilt  
 Lýtrep, a miser

## N.

Nabban, to have  
 Nabon }  
 Nabpe } bright, sorane  
 Næſt, detained  
 Næſtebom, captivity  
 Nægel }  
 Nægal } hail  
 Næl }  
 Nælo } health  
 Nælu }  
 Næle }  
 Næleð } a man, a hero  
 Nælga, light  
 Næmeb-þing, cohabitation  
 Næpenb, an errand  
 Næpſeſt, harvest  
 Næplic, laudable  
 Næſ, a command  
 Næp, heath, heather  
 Næto, heat  
 Nal, sound, hale  
 Nalg, holy, a saint  
 Nalſian }  
 Næalſian } to pray, to beſeech  
 Nam, a home, a house  
 Nam-ſeſt, an inhabitant  
 Nangian, to hang  
 Nap, hoary  
 Napa, a hare  
 Nat, hot  
 Natan, to call, to name, to command

Naſtheoptner, hot-heartedness,  
 anger, fury  
 Naſian, to hate  
 Naſe, ſight, aspect  
 Ne }  
 Ne } he, any one, it  
 Ne }  
 Neaſb, a head  
 Neaſob-beaſ, a crown  
 Neaſ }  
 Neaſ } high; comp. Nyhpe; ſup.  
 Neaſ } Neſyca  
 Neaſner }  
 Neaſner } height, highneſs  
 Neaſ-pebeſ, a great tempeſt  
 Neal, a hall  
 Nealan, to heal; imp. Nal  
 Nealban, to hold, to incline  
 Neaſ, half  
 Nealic, high, exalted  
 Nealice, highly  
 Nealicop, more highly  
 Nean, needy, poor  
 Neanlic, vile, worthless  
 Neapb, hard  
 Neapbe, ſeverely; ſup. Neapbort  
 Neapb-heopt, hard-hearted  
 Neapb-ſælig, unhappy  
 Neapb-ſælið, a hard lot, unhappi-  
 neſs  
 Neapm, harm  
 Neapm-cpbbigan, to ſpeak ill of  
 one  
 Neapepa, a harp  
 Neapepe, a harper  
 Neappian, to play on the harp  
 Neappung, harping  
 Neapeſuan, to reſtrain, to control  
 Neapo-punc, a chieftain, a noble  
 Nebban, to raiſe, to lift up  
 Neſg, heavy  
 Neſgan, to be heavy or ſad, to  
 weigh down  
 Neſglice, heavily, grievouſly  
 Neſigner }  
 Neſigner } heavineſs, ſorrow  
 Nelan }  
 Nelan } to cover, to conceal  
 Nalan }  
 Nelban, to bend, to incline  
 Nell, Hell

- ðell-papa, an inhabitant of hell  
 ðelm, the head, the top of anything  
 ðelma, a helm, or rudder  
 ðelpa, to help  
 ðenan, to oppose, to repress  
 ðeuð, poverty, trouble, punishment  
 ðeopencumb, heavenly  
 ðeopian, to mourn  
 ðeoron, heaven  
 ðeoron-topt, heavenly bright  
 ðeopot, a hart  
 ðeoppumian, to obey  
 ðeopt, a hart, a stag  
 ðeopte, the heart  
 ðep, here  
 ðepa, to obey  
 ðepe, a crowd, an army  
 ðepe, fama  
 ðepeð, a court, a family  
 ðepe-geat, a weapon  
 ðepe-punc, an enemy  
 ðepe-tema, a chieftain, a leader of an army  
 ðepe-toha, a consul, a leader of an army  
 ðepeþian, to despise  
 ðeþge } an army  
 ðeþge }  
 ðeþian, to praise  
 ðeþung praise, favour  
 ðeþlic, glorious  
 ðiðep, hither  
 ðiþer þiþer, hither and thither  
 ðigan, to hasten  
 ðige, the mind, energy, care  
 ðige-læst, heedless  
 ðige-ſnot, a wise mind  
 ðigian } to strive, to think, to en-  
 ðyðian } deavour  
 ðig-ſcip, familyship  
 ðilbe, a battle  
 ðumfel, himself  
 ðinan } hence  
 ðionan }  
 ðimban, behind  
 ðinde, a hind  
 ðungþian, to hunger  
 ðiop, a hinge  
 ðiþe }  
 ðyþe } a protector, a ruler  
 ðiþ, his  
 ðiþ, form, hue  
 ðiþ-cuð, familiar  
 ðiþung, pretence, appearance  
 ðleap, a mound, a barrow  
 ðlaþopð, a lord  
 ðlaþopð-ſcipe, lordship, government  
 ðleahcep, laughter  
 ðleobop, a sound  
 ðliþa, fame, report  
 ðliþeabið, celebrated  
 ðliþeabiðner, celebrity  
 ðlub, loud  
 ðluteþ, clear  
 ðlytcan, to listen  
 ðnæppian, to rest, to lie  
 ðnefc, soft, tender  
 ðnipa, to bend  
 ðogian, to be desirous, to be anxious  
 ðol, a hole  
 ðolb, faithful  
 ðolm, the ocean  
 ðolt, a wood, a grove  
 ðonb, the hand  
 ðopa, hope  
 ðopian, to hope  
 ðopareape, a sink  
 ðopb, a hoard, a treasure  
 ðopb-geþþeon, a treasure  
 ðopp, reproach, derision  
 ðpæb, ready, swift  
 ðpæðlic, speedy  
 ðpæðlice, speedily, quickly  
 ðpæb-ſepner, a swift course  
 ðpæb-pæne, a chariot  
 ðpægel, a garment, apparel  
 ðpæþe }  
 ðpæþe } quickly  
 ðpæþian, to fall  
 ðpæþe, violently approaching, e.g.  
 a storm  
 ðpeorenb }  
 ðpeorenðlic } perishable  
 ðpeop, cruel, troubled  
 ðpeop }  
 ðpeopþung } repentance  
 ðpeopan, to rue, to repent  
 ðpeoppian, to rue, to be sorrowful  
 ðpeþan, to agitate, to lift up  
 ðþerþan, to lie down



Hneþep, the mind  
 Hnroh, rough  
 Hnor, a roof, the top of anything  
 Hnor-fæst, roof-fast, firm  
 Hnon-mepe, a whale-pond, the sea  
 Hnop, prone, bent down  
 Hnure, the earth  
 Hnype, ruin  
 Hnumeta, how, in what manner  
 Hnub, a hound, a dog  
 Hnub-nigontig, ninety  
 Hnubpeð, a hundred  
 Hnub-ƿeƿontig, seventy  
 Hnug, honey  
 Hunta, a hunter  
 Huntian, to hunt  
 Hupu, at least  
 Hur, a house  
 Hurf-hipbe, a keeper  
 Hpa, who, any  
 Hpat, brave  
 Hƿæt, which, what  
 Hƿæte, wheat  
 Hƿæþep, whether, either  
 Hƿæþne, nevertheless  
 Hƿæt-hreġa, a little, in some measure  
 Hƿæt-hƿeganunġer, in some measure, in some degree  
 Hƿeala, expanse, convexity  
 Hƿeapƿian } to turn, to turn round,  
 Hƿeopƿan } to depart, to wane  
 Hƿepƿan }  
 Hƿeapƿunġ, inconstancy, changeableness  
 Hƿelc, any  
 Hƿene, a little  
 Hƿeol, a wheel  
 Hƿeƿyhc, changeable  
 Hƿiþne, whither  
 Hƿile, a while, time  
 Hƿilenblic, for a time, temporary  
 Hƿilum, sometimes  
 Hƿit, white  
 Hƿon }  
 Hƿonne } a little, somewhat  
 Hƿonan }  
 Hƿonon } whence, how  
 Hƿone, any one  
 Hƿonne, when

Hƿunfulner, changeableness  
 Hƿyrt, a circuit  
 Hƿban }  
 Le-hƿban } to hide, to conceal  
 Hƿbe, a hide, a skin  
 Hƿhtic, joyful, desirable  
 Hƿilt, a hilt of a sword  
 Hƿpan, to hear, to obey  
 Hƿƿian, to imitate  
 Hƿƿnbe, horned, having a beak  
 Hƿyrt, an ornament  
 Hƿyrtan, to adorn  
 Hƿyrtan, to deride, to revile  
 Hƿyrtunġ, reviling, reproach  
 Hƿyð, a haven

## I.

Ic, I  
 Ibel }  
 Ibel-geopn } idle, vain  
 Ieglanb }  
 Iglonb } an island  
 Ilanb }  
 Ielb, old. See ealb, comp. Ielþra, sup. Ielbert  
 Ilc, the same  
 Immebeme, unworthy, imperfect  
 Inc, you  
 Incofa, the mind, the breast  
 Ineƿe, provision  
 Inġan }  
 Innan } to enter  
 Inġehyġt, intantion, thought  
 Inġebanc }  
 Inġebonc } thought, mind  
 Inlice, internally, in itself  
 Inna }  
 Innan } within  
 Innanƿeanb }  
 Innepanb } inward  
 Innoð, the stomach  
 Innunġ, that which is included  
 Inƿeanblice, thoroughly, inwardly  
 Inƿib-bonc } an inward thought, a  
 Inƿit-bonc } deceitful thought  
 Iob, Jove  
 Iƿnan, to run  
 Iƿpe }  
 Iƿrunġ } anger  
 Iƿƿian, to be angry

Ij, ice  
Iry, icy  
Iþacge, Ithaca  
Iu, formerly

## K.

Karene, Caesar, an emperor  
Kuning, a king

## L.

La, lo! oh!  
Lacan, to play, to sport  
Lacnian, to heal  
Labtrop }  
Labbeup } a leader, a guide  
Lattrop }  
Latþrop }  
Læce, a physician, a leech  
Læce-cwært, the art of medicine,  
medicine  
Læce-bom, medicine, a remedy  
Læðan, to lead  
Læðen, Latin  
Læran, to leave, to relinquish  
Læn }  
Lean } a reward  
Lænan, to lend  
Læne, slender  
Læng } long; comp. leng; sup.  
Lange } lenger  
Long }  
Læpan, to teach  
Lær, less  
Lærtan, to follow  
Lætan, to permit, to let go, to leave,  
to suppose  
Lær, the remainder, what is left  
Lagu, water  
Lagu-flot, ocean-flood  
Lagu-ryream, the sea, the ocean  
Lanb }  
Lonb } land  
Lang } tall  
Long }  
Lange } long, a long time  
Longe }  
Lang-æap, long continuance  
Langrun, lasting, long  
Lap, learning, lore, admonition  
Lapeop, a teacher, a master

Lært, at length  
Late, late; comp. latop  
Læð, hateful, hostile, destructive  
Læðlice, horribly  
Lear, permission, leave  
Lear, a leaf  
Leahþeap, a sin, a crime  
Leanian, to reward, to recompense  
Lear }  
Lear-hc } false, loose  
Lear-ypell, a fable  
Lear-ypellung, false opinions, false  
speaking  
Learung, lying  
Leax, a salmon  
Leccan, to moisten, to be wet  
Lecgan, to lay down, to lower  
Lef, left  
Leg }  
Lega } a flame  
Lig }  
Legan, to lay, to place  
Lencten, Lent, the spring  
Leng, length  
Leo }  
Leon } a lion  
Leob }  
Leob-ryce } a nation, a people  
Leob-ryuma, a leader, a chieftain  
Leob-hata, a hater of people, a  
tyrant  
Leohþ, light  
Leohþan, to lighten, to make light  
Leof }  
Laof } precious, beloved, dear  
Leorian }  
Labban } to live  
Lupian }  
Larpan }  
Lybban }  
Leortæl, estimable  
Leorpenb, beloved, acceptable  
Leogan, to tell a lie, to deceive  
Leoma, a ray of light  
Leopnian }  
Leopnigan } to learn  
Leob }  
Laob } a verse, a poem, a lay  
Leob-ryþhta, a poet  
Lectan, to hinder

Libbenbe, living  
 Lac } like  
 Lehic }  
 Lac } the body  
 Lachoma }  
 Lacetan } to pretend, to dissemble  
 Lacettan }  
 Lacgan } to lie, to extend  
 Lagan }  
 Lachamlice } bodily  
 Lachomlice }  
 Lacian, to please, to like  
 Lacpýnð, worthy of esteem  
 Laf, life  
 Lafep, the liver  
 Lafet, lightning; pl lýtetu  
 Lahtan, to shine, to give light  
 Lam, a limb  
 Lamplíce, fitly  
 Land-pigenð, a warrior with a shield  
 Laran, to collect, to gather  
 Larre, favour  
 Lart, science, skill, power  
 Lartum, skilfully  
 Lað, a cup  
 Lað, mild  
 Laban, to sail  
 Lað-mon, a sailor  
 Laxan, to shine  
 Locen, an enclosure, bounds  
 Locian, to look, to see  
 Lor, praise  
 Lonber-ceopl, a husbandman  
 Loppe, a flea  
 Lorian, to lose, to perish, to go away  
 Lot, a lot, deceit, craftiness  
 Lot-pþenc, deceit  
 Lox, a lynx  
 Lure, love  
 Lurian, to love  
 Lurienð, a lover  
 Lungpe, forthwith, quickly  
 Lurt, desire, pleasure, lust  
 Lurt-bæp, cheerful  
 Lurt-bæpe, desirous  
 Lurt-bæplice, delightfully, with delight  
 Lurt-bæpner, happiness, desire  
 Lurtlice, willingly, joyfully

Lurtum, willingly  
 Lutan, to incline  
 Lyccan, to pluck up  
 Lýran, to permit  
 Lýrt, the air  
 Lýrtan, to wish, to choose, to be pleased with  
 Lýt, little  
 Lýteg, crafty  
 Lýtel } little, small; comp. lær, sup.  
 Lýtle } lært  
 Lýtehce, deceitfully  
 Lýthian, to diminish, to lessen

## O.

Oacian, to make, to form, to do  
 Oæben, a maiden  
 Oægen, virtue, strength, might, power  
 Oægen-cpært, chief strength  
 Oægen-rcan, a huge stone  
 Oægn, power  
 Oægð, a maiden, a country, a tribe, a kinsman  
 Oægð-hað, virginity  
 Oæg-plíce, a species, a form  
 Oæl, a space of time  
 Oænan } to mean, to intend, to  
 Oænan } lament  
 Oænigu }  
 Oænæg } a crowd, many  
 Oæni }  
 Oænigu }  
 Oæpa, famous, celebrated, great; sup. Oæpört  
 Oæpe } excellent  
 Oæpe }  
 Oæplic, noble  
 Oæpnan, to be celebrated  
 Oæpð, greatness, glory, praise; pl. miracles  
 Oært, a mast  
 Oært, most, greatest. See Oýcel  
 Oætan, to dream  
 Oæð, measure, degree, condition, lot  
 Oæg, a relation  
 Oægan, to be able  
 Oægýcep, a master  
 Oægo-punc, a citizen, a man

Man } a man  
 Mon }  
 Man, sin, wickedness, evil, disease  
 Man, sinful, wicked  
 Man-full, full of wickedness  
 Manian, to admonish  
 Mang-yealb } manifold  
 Mon-yealb }  
 Mang-yealbic, complicated  
 Mannian, to people, to fill with men  
 Manþrewe, gracious  
 Mapa, greater. See Mysel  
 Mape, more  
 Maptýr, a martyr  
 Maðm, a vessel  
 Maðm-hýrbe, a treasurer  
 Meahc } strength, might, power  
 Mht }  
 Meapc, a boundary, a territory  
 Meapcian, to mark, to mark out  
 Meapþuan, to err  
 Mere, a sword  
 Með, meal, raward  
 Meðeme, worthy, desirable, perfect  
 Meðemlice, worthily  
 Meðemner, dignity  
 Meðþumner } infirmity, weakness  
 Meðþumner }  
 Meðþýmner }  
 Meðbian, to make known, to display,  
 to inform against  
 Með, meal  
 Mengian, to mix  
 Mengio, a multitude  
 Mennyr } human, humanity  
 Mennyrhc }  
 Meobum, meritorious  
 Meox, dirt  
 Mepe, a mere, a lake, water  
 Mepe-flob, the ocean  
 Mepe-hengert, a sea-horse, a ship  
 Mepe-rtþeam, the sea-stream, the  
 ocean  
 Meþge } joyful, merry  
 Mupge }  
 Meþre, a marsh  
 Metan, to meet, to find, to observe  
 Metan, to measure, to mete, to com-  
 pare  
 Mete, meat

Metþian, to mete, to moderate, to  
 rule  
 Metþung, moderation  
 Metrob, the Creator  
 Micel } much, great  
 Mysel }  
 Micellic, great  
 Micelner, greatness  
 Micler, much  
 Miclum, greatly  
 Mib } with  
 Mib }  
 Mibban-earþ } the earth, an en-  
 Mibban-geapb } closure  
 Mibbeþearþ, midward  
 Mibbel, middle  
 Mibþrephð, middle age  
 Mibgehealban, to satisfy  
 Miblerc } midmost, middle class,  
 Mibmert } middle  
 Mib-ope, the middle region  
 Mib-pinter, mid-winter, Christmas  
 Mibte. See Magan  
 Mibting, mighty  
 Mibtaglice, mightily, powerfully  
 Mib, mild, merciful  
 Mib-heopt, merciful  
 Mib-heoptner, mercy  
 Mibþrian, to have mercy, to pit  
 Mibþrung, mercy, pity  
 Miltre, mercy  
 Min, mine  
 Mibþgian, to advise, to remind  
 Mircan, to mix, to dispose  
 Mirc-þýpan, to wander  
 Mircþeð, a misdeed  
 Mircþeþrian, to pervert  
 Mirc } various  
 Mirc }  
 Mirt, a mist  
 Miban, to conceal  
 Mib, the mind  
 Mibep }  
 Mibop } a mother  
 Mibup }  
 Mibig, proud  
 Mibilic, magnanimous  
 Mib-reþa, the mind, the mind's sense  
 Mibbe, the earth  
 Mibna, the moon

Monað } a month  
 Monð }  
 Moncyn, mankind  
 Mop, a moor  
 Mopgen, the morning  
 Mopgen-ŕteoppa, the morning star  
 Mopþop, murder  
 Mopt, must  
 Mot, must, can  
 Munt, a mount, a mountain  
 Munt-giop, the Alps, the mount of  
     Jupiter  
 Mupnan, to mourn, to care for, to  
     regard  
 Mur, a mouse  
 Murt, must, new wine  
 Muð, a mouth  
 Mýneŕian } to remind  
 Mýngian }  
 Mýnla, inclination  
 Mýntan, to propose  
 Mýppeg } pleasure, delight  
 Mýppeg }  
 Mýpnan, to hinder  
 Mýpð, pleasure

## N.

Nabban, not to have  
 Nacob, naked  
 Næþpe, a serpent  
 Næneg, none  
 Næpe } was not  
 Nær }  
 Nærre, a promontory  
 Nara } the nave of a wheel  
 Naru }  
 Naxan, not to have or possess  
 Næht }  
 Næuht } naught, nothing  
 Napuht }  
 Nalær, not at all  
 Nallar, not only  
 Nama, a name  
 Nan, none  
 Nat, i. e. ne-pat. See putan  
 Naupen, neither  
 Neabinga, necessarily  
 Neah }  
 Nean } nigh, near  
 Neap }

Neahr } night  
 Nahr }  
 Neapa }  
 Neapep } narrow  
 Neapop }  
 Neapupa }  
 Neapaner, trouble, distress  
 Neapep, straitly  
 Neapepner, anxiety  
 Neappnan, to straiten  
 Neat }  
 Netn } cattle, a beast  
 Nýten }  
 Neapep } presence, neighbourhood  
 Nepep }  
 Neb, the face  
 Nebe } necessarily  
 Nýbe }  
 Neb-beapn } need, necessity, ne-  
 Neob-beapn } cessary  
 Nib-beapn }  
 Nemnan, to name, to mention  
 Neob-ŕpæce, voluntarily  
 Neob-beapn, necessities  
 Neuten, cattle, a beast of burden  
 Neopan, beneath  
 Neopepa, lower, inferior  
 Neopol } prostrate  
 Nipol }  
 Neþgean } to preserve  
 Neþnan }  
 Neþgenb, a saviour; participle of  
     Neþgean  
 Neþe neþe, no, no; by no means  
 Net } a net  
 Nett }  
 Netelic, beastly  
 Niban } to compel, to force  
 Nyban }  
 Nigan } nine  
 Nigon }  
 Numan, to take, to take away, to  
     assume, to adopt  
 Niobop, lower  
 Nizan } not to know  
 Nýtan }  
 Nibemeþ, lowest, nethermost  
 Nipep } downwards, low  
 Nipeþlic }  
 Nipeþ-healb, downwards

Nipan } newly  
 Nipane }  
 Nipe, new  
 Nopð, north  
 Nopð-enbe, north-end  
 Nopð-perc, north-west  
 Nopþeaparb, northward  
 Not, use, enjoyment  
 Notian, to enjoy, to possess, to occupy  
 Nu, now  
 Nu-pihtæ, just now, straightaway  
 Nýð-beapf, necessary, needful  
 Nýllan, to be unwilling  
 Nýt, purpose, use  
 Nýt, perfect  
 Nýt-pypð, useful

## O.

Of, of  
 Ofaðon, to remove, to do away  
 Ofæceon, to draw out, to remove  
 Ofbearan, to kill, to strike  
 Ofbecuman, to come from  
 Ofbæl, a fall, a setting  
 Ofbælpæ, more prone  
 Ofbune, downwards, down  
 Ofep, a bank  
 Ofep, beyond  
 Ofepþræban, to overspread  
 Ofepcuman, to overcome  
 Ofepþencan, to be drunk  
 Ofepþapan, to pass by, to pass over  
 Ofepþyll, intemperance  
 Ofepþan } to pass over, to pass  
 Ofepþangan } away  
 Ofepþiotolner } forgetfulness  
 Ofepþiotulner }  
 Ofepþeopan, to disobey  
 Ofepþogian, to despise  
 Ofepþýð, a high mind  
 Ofepþung, superfluity  
 Ofepþmetta } high-mindedness, ar-  
 Ofepþmetto } rogance, too much  
 Ofepþmob } food  
 Ofepþmob } arrogant, proud  
 Ofepþmoblic }  
 Ofepþmobner, scorn, arrogance  
 Ofepþnecan, to instruct

Ofepþræð, superfluity, too great prosperity  
 Ofepþreon, to look down upon  
 Ofepþrettan, to cover  
 Ofepþtæppan, to overstep  
 Ofepþryþan, to overcome  
 Ofepþteon, to cover over, to overwhelm  
 Ofepþeapf, great need  
 Ofepþeon, to excel, to surpass  
 Ofepþinnan, to overcome  
 Ofepþneon, to cover over; part.  
 ofepþrygen  
 Ofepþitan, to depart  
 Ofþenan, to take away  
 Ofþman, to run off, to outrun  
 Ofþetan, to let out  
 Ofþýrt, desirous of  
 Ofþmunan, to remember  
 Ofþreaman, to shame, to be ashamed  
 Ofþron, to see, to behold  
 Ofþrtan, to oppress  
 Ofþrean, to slay, to kill, to cut off  
 Ofþryþan, to cut off  
 Ofþrygelgan, to devour  
 Ofþ, often  
 Ofþeon, to draw off, to deprive  
 Ofþincan, to bethink  
 Ofþþeccan, to oppress  
 Ofþræð, frequent  
 Ofþunþpob, astonished  
 Oleccan, to flatter, to allure, to cringe, to gratify  
 Olecung, flattery, allurement  
 Onælan } to inflame  
 Onhælan }  
 Onþrygan } to taste  
 Onþrygan }  
 Onþritan, to bite, to taste of  
 Onþlæpan, to blow upon  
 Onþýþþan, to animate, to encourage  
 Onceþþan } to turn from, to turn  
 Onceþþan } back, to change  
 Oncnapan } to know  
 Oncneopan }  
 Oncpeþan, to reply, to echo  
 Onþgic, mind, understanding  
 Onþræban, to dread, to fear  
 Onþryppe, an answer

On-eapbian, to dwell in  
 On-ecneyre, for ever  
 Onettan, to hasten  
 Onrinban, to find, to discover  
 Onron, to receive, to accept  
 Ongean, against  
 Ongunnan, to begin  
 Ongitan, to perceive, to know, to understand  
 Onhagian, to be at leisure, to be unoccupied  
 Onhelban, to incline  
 Onhnigan, to bow down, to incline  
 Onhpengan, to stir up  
 Onhynan, to touch  
 Onhpeapfan } to change, to go  
 Onhpeopfan } away  
 Onhyuan, to imitate  
 Onunnan, within  
 Onipnan, to run, to move  
 Onlacan, to sport  
 Onlayt, at last, at length  
 Onlænan, to lend  
 Onlætan, to relax  
 Onleogan, to belie, to falsify  
 Onhc, like  
 Onhcney, a likeness  
 Onhefan, to liberate  
 Onluhtan } to enlighten, to shine  
 Onlyhtan } upon, to shine  
 Onlucan, to unlock  
 Onlutan, to incline  
 Onracan, to deny, to retort, to reply  
 Onrcuman, to shun  
 Onrien, an aspect  
 Onrygan, to descend, to sink  
 Onryttan, to press down, to baset  
 Onrytynan, to agitate, to excite  
 Orjynbpon, apart  
 Onryppan, backwards  
 Ontigan, to untie, to unloose  
 Onponce, delightful  
 Onpæcian, to awaken, to excite  
 Onpenban, to change, to turn aside  
 Onppecan, to revenge, to punish  
 Onpphan, to reveal  
 Onpunan, to dwell, to inhabit  
 Open, open, exposed, clear, evident  
 Openhce, openly, plainly

Opccuman, to overcome; contracted from opecuman  
 Opb-ppuma, the origin, the author  
 Opealb, old  
 Opeibo, old age  
 Opgellice, arrogantly  
 Opmæte }  
 Opmete } overmuch  
 Opmob, distracted in mind, dejected  
 Opmobney, mental disease, madness, despair  
 Opyropg, secure, prosperous  
 Opyropgney }  
 Opyrophney } security, prosperity  
 Otepan, to appear  
 Oheapan }  
 Ohepan } to appear, to show  
 Ohep, another  
 Ohep, otherwise  
 Oðærtan, to commit, to trust, to sow  
 \*Oðynnan, to touch  
 Oðracan, to deny  
 Oðrtanban, to stand still  
 Oðe, or  
 Oðntan, to blame, to reproach

## P.

Papa, the Pope  
 Pað, a path  
 Peaproc, a park  
 Peðbian, to make a path, to tread  
 Plantian, to plant  
 Plega, play, sport, pastime  
 Plegian, to play  
 Fleo }  
 Fleoh } peril, danger  
 Pho }  
 Flolic, dangerous  
 Frucu, a prick, a point

## R.

Racenta, a chain  
 Racu, rhetoric, a discourse, an explanation  
 Rab, a riding  
 Ræcan, to reach  
 Ræb, a discourse, counsel, advantage

- Ræban, to read, to govern, to decree  
 Ræbelfre, a riddle, imagination, ambiguity  
 Rægl, a garment, clothing  
 Ræpan, to bind  
 Ræst, rest, repose  
 Ræstman, to think, to meditate  
 Rap, a rope  
 Ræð, quickly  
 Reað, red  
 Reaþena, a spoiler  
 Reaþian, to rob, to take away  
 Reaþlac, spoil, rapine  
 Recan, to reckon, to count, to relate, to explain  
 Recan } to regard, to care for, to  
 Reccan } direct, to govern  
 Reccelear } reckless, careless  
 Reccelear }  
 Recceleart } recklessness, careless-  
 Recceleart } ness  
 Reccepe, a rhetorician  
 Recelf, incense  
 Recen }  
 Recene } immediately, straight  
 Rehtlic }  
 Ruhtlic } rightly, justly  
 Ren }  
 Rýne } a course  
 Ren, rain  
 Reþa }  
 Reþe } severe, fierce, violent  
 Reþig-moð, fierce in mind  
 Ric, dominion, power  
 Ric, rich, powerful, in authority  
 Ruce, a kingdom  
 Ricþian, to rule, to reign  
 Ruban, to ride  
 Ruht }  
 Ryht } right, justice, truth  
 Ruhtan, to correct, to instruct, to make right  
 Ruhta, immediately, straightway  
 Ruhtenb, a ruler, a governor  
 Ruhtic, just, regular, upright  
 Ruhtlice }  
 Ruhtlice } rightly, justly, wisely  
 Ruhtlice }  
 Ruht-pellenb, right willing, wishing what is right  
 Ruhtþur, rightwise, righteous
- Rihtþyrner, justice, wisdom, righteousness  
 Ruman, to number  
 Runc, a man, a warrior  
 Rumb, the bark, the rind  
 Rupa, a handful of corn, a sheaf  
 Rupe, ripe  
 Rýð }  
 Rýð } a rill, a rivulet, a river  
 Rob, the rood, the cross  
 Robop, the sky  
 Romanisc, Roman  
 Ronb-beah, a boss  
 Rore, a rose  
 Rum, wide, large, august  
 Rume, widely  
 Rumebluc, spacious  
 Rumebluce, abundantly  
 Rummob, bountiful  
 Run-coþa, the breast, the mind  
 Ryn, a roaring  
 Rynan, to roar
- 8.
- Sacu, strife  
 Sabian, to be weary  
 Sæ, the sea  
 Sæ-clif, the sea-cliff, the shore  
 Sæb, seed  
 Sægan }  
 Secgan } to say, to prove  
 Segan }  
 Sæl, good  
 Sæl }  
 Selpa } better; comp. of sel  
 Sæl }  
 Sælb } prosperity  
 Sæne, dull, sluggish  
 Sæ-tilca, one who ploughs the sea, a sailor  
 Sam, whether  
 Samab }  
 Somob } together, likewise  
 Sampa, worse  
 Sampabe, unanimously  
 Samtenger, continually, immediately  
 Sampur, half-wise, unwise  
 Sampwæbner, agreement, unity



- Sanc } a song  
 Sang }  
 Sap } sorrow  
 Sopp }  
 Sap-cmb, a sorrowful saying, a  
     mournful song  
 Sapiſ, sorrowful, sorry  
 Sapiſc, sorrowful, grievous  
 Sapiſce, sharply, sorrowfully, sorely  
 Saul } the soul  
 Sapl }  
 Sapan, to sow  
 Scamian } to blush, to be ashamed  
 Sceamian }  
 Scanblic } mean, vile  
 Sceonblic }  
 Sceab, the shade, a shadow  
 Sceart, creation  
 Sceart, a shaft  
 Scealan, to owe, to be obliged to any  
     one  
 Scealc, a servant, a man  
 Sceame, shame  
 Sceameleas, shameless  
 Sceapb, a shard  
 Sceappner, sharpness  
 Sceapprene, sharp-sighted  
 Sceat, a region  
 Sceaba, a robber, an enemy  
 Sceapian, to behold, to view  
 Sceapung, contemplation  
 Selb } a shield; met. an army  
 Scylb }  
 Scell, a shall  
 Sceol, a gang, a crowd, a shoal  
 Sceop, a post  
 Sceoppennb } the Creator, a maker  
 Steppenb }  
 Scuppenb }  
 Sceopt } short; com. ꝛcýptpa;  
 Scopt } \*sup. ꝛcýptſc  
 Sceotan, to shoot  
 Scene, beautiful, shining  
 Scilbſ } guilty  
 Scylbſ }  
 Scima, splendour, brightness, a ray  
 Scuman } to shine  
 Scunan }  
 Scinlac, magic  
 Scip, a ship  
 Scip-hepe } a fleet of ships  
 Scip-hepge }  
 Scipſcýpa, a pilot  
 Scip, pure, clear, sheer  
 Scolu, a school, a band  
 Scubpæn, a chair of state  
 Scýpan, to care for  
 Scýð, a revolution  
 Scucca, the devil  
 Scýtan, to verge, to incline  
 Scýlb, guilt, sin  
 Scýlban, to shield, to defend  
 Scýl-ſc, a shellfish  
 Scýppan, to create  
 Scýpmælum, confusedly  
 Scýppan, to adorn, to sharpen  
 Sealt, salt  
 Seapolice, artfully  
 Seapu, a fraud  
 Seað, a well, a gulf  
 Secan, to seek  
 Secſ, a warrior  
 Secſ, a speech  
 Seſa, the mind  
 Seſt, soft, quiet  
 Seſel }  
 Seſl } a sail  
 Selan, to soil, to stain  
 Selcuð } strange, extraordinary.  
 Selcuð } unknown  
 Selban } seldom  
 Selbhþonne }  
 Selbum-hþonne, sometimes  
 Selet, best; superlative of ſel  
 Sely, self  
 Selylic, self-liking, self-love  
 Self-will, self-will  
 Sella, a giver  
 Sellan } to give  
 Syllan }  
 Sellic, wonderful  
 Senban, to send  
 Seoc, sick  
 Seorian } to complain, to bemoan  
 Seorian }  
 Seorontag, seventy  
 Seorung } a complaint  
 Seorung }  
 Seolſep } silver  
 Sýlſon }

- Seolocen, silken  
 Seon, to see  
 Setl }  
 Setl } a seat  
 Settan, to set, to place, to arrange  
 Siapo-cwært, a skilful art  
 Sib, peace, agreement, relationship  
 Sibrymlite, peaceably  
 Siccetung, a sigh, sobbing  
 Sicila, Sicily  
 Sib, wide, various  
 Sibo }  
 Sibu } a custom  
 Siepan, to lie in wait, to plot  
 Sirtan, to sift  
 Sigan, to sink down, to rust  
 Sige, a victory  
 Sige, a setting, declining  
 Sigenb, thirsty  
 Sige-heob, a victorious nation  
 Simle }  
 Symbel } always  
 Sin, always  
 Sin, his  
 Sinc, a heap  
 Sinc-geof, a money gift  
 Singal }  
 Singala } continual, lasting  
 Singallice, perpetually  
 Singan, to sing  
 Sincwe, wedlock  
 Sint. See seyan  
 Sioca, a sick person  
 Sioron, seven  
 Siocopa, bran  
 Sioloc, silk  
 Siowman, to saw  
 Sið, time, occasion, a path, an arrival  
 Siðban }  
 Siðban } after, afterwards  
 Sittan, to sit, to dwell  
 Slepð, sloth  
 Slapan }  
 Slepan } to sleep  
 Slap, slow  
 Slean, to slay, to strike, to cast or throw  
 Slepan on, to slip on, to cast on  
 Shtan, to slit, to tear  
 Shð, changeable, inconstant  
 Smal, small  
 Smealic, subtle, deep, profound  
 Smeallice, deeply, profoundly  
 Smean }  
 Smeagan } to inquire, to meditate  
 Smeapcian, to smile  
 Smeaung, argument  
 Smec, smoke  
 Smolt }  
 Smýlt } mild, gentle, calm, smooth  
 Smugan, to flow gradually  
 Snap, snow  
 Snican, to creep, to crawl  
 Snipan, to cut off  
 Snýttro, wisdom  
 Sorte, softly, gladly  
 Sol, mire  
 Somne }  
 Toromne } together  
 Son, a sound  
 Sona, soon, immediately  
 Sonb, sand  
 Sonbbeoph, a sand-hill  
 Sonbcopn, sand, grains of sand  
 Sojan, to sorrow, to grieve, to be anxious  
 Soð }  
 Soða } true  
 Soðan }  
 Soð-cwibe, a true saying, a maxim  
 Soð-cwært, just  
 Soð-cwærtne, truth, sincerity  
 Soð-ypell, a true history  
 Spaca, the spoke of a wheel  
 Spanan, to urge, to allure, to excite, to seduce  
 Speapca, a spark  
 Speb, means, power, wealth, effect  
 Spell, speech, language, discourse, argument  
 Spellian, to speak, to teach  
 Spigettan, to spit  
 Spyrnan }  
 Spyrnan } to inquire, to seek after,  
 Spýrgan } to argue  
 Spop, a pursuit, a track  
 Spwec, speech, language, subject of discourse  
 Sppecan, to speak  
 Spprungan, to spring

Spnyttan, to sprout, to bud  
 Staf } a staff, a letter  
 Stan, a stone, a rock  
 Stanban } to stand, to be  
 Stonban }  
 Stan-ƿeapo-gum, a precious stone  
 Stað, a shore  
 Stapelian } to establish, to support  
 Stapolian }  
 Stapol, a foundation  
 Stapol-ƿært, stable, firm  
 Steap, a cup  
 Steapc, stark, severe  
 Stebe, a place, a station  
 Stemn, a voice  
 Stemn, a stem, a trunk  
 Steopa, a steerer, a pilot  
 Steopan }  
 Steopan } to steer, to direct  
 Stanan }  
 Steoplear, outrageous, without a  
 guide, ignorant  
 Steopra, a star  
 Steoppopep, a rudder  
 Steopt, a tail  
 Stepan, to raise, to honour  
 Steppan, to step  
 Sticce, a small matter  
 Staccian, to stick, to remain  
 Sticel, a sting  
 Stag, a path  
 Stagan, to depart, to ascend  
 Stalle, still, quiet, fixed  
 Stalney, stillness, tranquillity  
 Stangan, to sting  
 Stænbenbe, standing  
 Scopum, a storm  
 Scopum-ƿæ, a stormy sea  
 Scop, a place, a dwelling  
 Scpæng }  
 Scpan } strong  
 Scpæng }  
 Scpæng }  
 Scpæng }  
 Scpæam, a stream  
 Scpeon, strength  
 Scpucan, to continue a course  
 Scponglc, laborious, firm, power-  
 ful  
 Scunb, a space of time

Stunian, to stun, to stun the ears,  
 to beat against  
 Stýman, to stir, to move, to agitate  
 Stýmenbe, moving  
 Stýmung, stirring, motion, experience  
 Stýman, to be stormy  
 Stýmenb, stormy  
 Sul, a plough  
 Sum, some, a certain one  
 Sumep } summer  
 Sumup }  
 Sumup-lang, summer-long  
 Sun }  
 Sunne } the sun  
 Suna }  
 Sunu } a son  
 Sunbbuenb, a sailor  
 Sunbep }  
 Sunbop } proper, peculiar, separate  
 Sunbep-ƿtop, a separate place  
 Sunbop-gifu, a peculiar excellence  
 or gift  
 Suð, the south  
 Suð-eart, the south-east  
 Suþepn, southern  
 Suþe-ƿeapb, southward  
 Suð-healb } southwards  
 Suð-ƿeapber }  
 Spa, as  
 Spa-efne, even so  
 Spa ƿopb ƿpa, as far as, as much as  
 Spæc, taste, savour  
 Spæp } heavy  
 Spap }  
 Spæpner, sluggishness  
 Spæpnce, courteously  
 Spæð, a path  
 Spæþep, whether, whichever  
 Spapan, to sweep  
 Spæp, swarthy, black  
 Spæran, to sleep, to smoulder  
 Spærl, brimstone  
 Spæg, a sound  
 Spægel, the sky  
 Spægel-topht, heavenly bright  
 Spælgan }  
 Spilgan } to swallow  
 Spýlgan }  
 Spælgent, a gulf  
 Spæltan, to die, to perish

Spencan, to trouble  
 Speop, a father-in-law  
 Speopcan, to darken  
 Speoph, a sword  
 Speotehan, to testify  
 Speotol }  
 Speotul } clear, manifest  
 Spurol }  
 Speotule } clearly, plainly  
 Sputele }  
 Spet, sweet  
 Spetmet, a sweetmeat  
 Spetney, sweetness, an alluremant  
 Spnjan, to move, to revolve  
 Spurt, swift  
 Spurtner }  
 Spurto } swiftness  
 Spun, a swine  
 Spuncan, to labour  
 Spungan, to scourge, to afflict  
 Spupa }  
 Spypa } a neck  
 Spid, strong, great  
 Spape, vary  
 Spidlice, vast, excessive  
 Spidlice, powerfully  
 Spibop, rather, more  
 Spibort, most chiefly  
 Spongopney, drowsiness  
 Spotmetney, sweetmeats. See  
 petmet  
 Sylan, to soil, to stain  
 Syloppen, silver  
 Synbeplic, peculiar  
 Synbeplice, singly, separately  
 Syun, sin  
 Syp, a moistening  
  
 T.  
 Tacn }  
 Tacnung } a token, a sign  
 Tacnian }  
 Tacnian } to show, to declare, to  
 Tacnian } betoken  
 Tacan, to teach  
 Tacnan, to see to, to show  
 Tacnung, teaching, instruction  
 Talan, to deride, to blame, to up-  
 braid, to compare  
 Tael-pypdlic, reprehensible  
 Tam, tame

Tama, a tamer  
 Teap, a tear, a drop  
 Tebpe, frail, weak, tender  
 Tela, rightly, well  
 Tellan, to speak, to count, to reckon  
 Temian, to tame  
 Teohhuan, to think, to endeavour,  
 to suppose, to draw  
 Teon, to draw, to allure, to draw  
 towards, to restrain  
 Teona, an injury  
 Teupa, the tenth  
 Tid, tide, time, season  
 Tiep, a heap, an expanse  
 Tigpy, a tiger  
 Tihcan }  
 Tihcan } to persuade, to excite  
 Tihcan }  
 Til, excellent  
 Tile, Thula  
 Tihan } to till, to toil, to effect a  
 Tihlan } cure, to endeavour  
 Tille, a fixed state  
 Tilung }  
 Tiolung } labour, pursuit, anxiety  
 Tima, time  
 Timbran }  
 Timbran } to build  
 Tynan, to irritate  
 Tynan, a beloved prince  
 Toblapan, to blow about, to scatter  
 Tobpaban, to spread  
 Tobpecan, to break  
 Toclujan, to cleave, to split  
 Tocnapan, to distinguish, to discern  
 Tocuman, to arrive at  
 Tobalan, to divide  
 Tobpyjan, to drive, to disperse  
 Toyleopan }  
 Toyleopan } to flow away  
 Tojoplan }  
 Tojoplan } to allow  
 Tojuplan, to require  
 Togabepe, together  
 Togebibban, to pray to  
 Togebieban, to join to  
 Toghdan, to glide away, to slip  
 Tohealdan, to incline downwards  
 Tohopa, hope  
 Tol, a tool  
 Tolecgan, to separate  
 Tonemnan, to name

Toniman, to separate  
 Top, a tower, a rock  
 Topht, bright, splendid, illustrious  
 Torceab, a difference  
 Torceaban, to divide, to discern, to distinguish  
 Torciotan, to shoot in, to anticipate  
 Torcipban, to wander  
 Torlupan, to slip asunder, to dissolve; part. torlopen  
 Torcencan, to disperse; part. tortentce  
 Torpifan, to err, to wander  
 Totellan, to reckon  
 Totepan, to tear in pieces  
 Topeapb, the future  
 Topeapber, towards  
 Topenan, to expect  
 Topenban, to turn  
 Topeoppa } to overthrow, to destroy  
 Toptyppan }  
 Tpege, vexation  
 Tpeop, a tree  
 Tpeopa } faith, fidelity, a promise,  
 Tupa } troth  
 Tpeopen, wooden  
 Tpeopian }  
 Tpepan } to trust, to confide in  
 Tpumian }  
 Tpepner, trust  
 Tpum, strong  
 Tucian, to punish, to torment  
 Tudop, a production, a progeny  
 Tunge, a tongue  
 Tungal, a star, a constellation  
 Tupa, twice  
 Tpa }  
 Tpega } two, twain  
 Tpegen }  
 Tpeogan } to doubt, to hesitate  
 Tpeonan }  
 Tpeon }  
 Tpeonung } doubt  
 Tpeoung }  
 Tpig, a twig, a small branch  
 Tpinchan, to twinkle  
 Tpiojet, two-footed  
 Tpiojeb, inconsistent  
 Tyan, to instruct  
 Tybepner, frailty, weakness

Tybman, to nourish  
 Tybpung, propagation  
 Tyht, instruction  
 Tynbpe, fuel

## U.

Ufan, above  
 Ufop, higher  
 Unabependlic, unbearable  
 Unabundenblic, indissoluble  
 Unæpel, ignoble, un noble  
 Unapeht, unexplained  
 Unapumed, countless, unnumbered  
 Unaprecgenbhc, indescribable, unspeakable  
 Unadpotenlice, unceasingly  
 Unapendende }  
 Unapendendlic } unchangeable  
 Unbeopht }  
 Unbypht } unbright, less bright  
 Unbpoc, unbroken  
 Unclean, unclean  
 Uncut, unknown, strange  
 Uncpepende, inanimate, unspeaking  
 Uncynb, unnatural  
 Unbeadlic, undying, immortal  
 Under, under, beneath  
 Unbeþibæc, backwards, behind  
 Undepetan, to eat under, to subvert  
 Undepyon, to undertake, to obtain, to receive, to be subservient  
 Unbeplutan, to support, to sustain  
 Undepytanban, to understand  
 Undepytapolyæft, unstable  
 Undepþeob, subject, put under  
 Undepþeoban } to make subject, to  
 Undepþioban } degrade  
 Uneape } scarcely, with difficulty  
 Ungeape }  
 Uneðney, uneasiness  
 Unfægen, not fair  
 Unfægluc, healthy, undying  
 Unfæcoblice, honourably  
 Ungebybe, disagreeing  
 Ungescynbelic } unnatural  
 Ungescynblic }  
 Ungeþarenlice, unreasonably  
 Ungeenbob } never ending  
 Ungeenboblice }

Ungeþæp, impassable  
 Ungeþæglíce, inconceivably, im-  
   moderately  
 Ungeþylb, insatiable  
 Ungeleæpeb, unlearned, ignorant  
 Ungelefeþlic, incredible  
 Ungehc } unlika, different  
 Unlc }  
 Ungeþump, a misfortune  
 Ungemeþgeb, unmixed  
 Ungemet, excess  
 Ungemet, immeasurable  
 Ungemetþært, intemperate, im-  
   mensa  
 Ungemetþærtner, intemperance  
 Ungemetlic, violent, immoderate,  
   unbounded  
 Ungemetlice, immoderately, beyond  
   measure  
 Ungemyþbiþ, unmindful, forgetful  
 Ungeþeb, uncompelled  
 Ungeþab, rude, unfit, at variance  
 Ungeþeclíce, recklessly, confusedly  
 Ungeþum } innumerable, infinite  
 Unþum } quantity  
 Ungeþuren, inconvenient  
 Ungeþurenlic, unbecoming  
 Ungeþurenlice, indecently  
 Ungeþyðelíce, roughly  
 Ungeþæhg, unhappy  
 Ungeþælb, trouble, misfortune, sor-  
   row  
 Ungeþceabþy, irrational, imprudent  
 Ungeþceabþyner, imperfection,  
   want of reason  
 Ungeþepenlic } invisible  
 Unþepenlic }  
 Ungeþcæþþeg } inconstant  
 Ungeþcæþþig }  
 Ungeþere, inconvenient  
 Ungeþþæp, discordant, unrelenting  
 Ungeþþæpner, trouble, discord,  
   wickedness  
 Ungeþþylb, impatience  
 Ungeþþylbelíce, impatiently  
 Ungeþþum, infirm  
 Ungeþealþer, involuntarily  
 Ungeþy } unwise, ignorant  
 Unþy }  
 Ungeþyþ, ignorance

Ungeþætþull, unwise  
 Ungeþætþag, irrational  
 Ungeþunelíc, unusual  
 Unglab, unpleasant, not glad  
 Ungleapner, want of skill  
 Unhal, unhealthy, unsound  
 Unheþeb, unheard  
 Unhiope, fierce, tempestuous  
 Unhþý, unhappy  
 Unhþop, not bent down, erect  
 Unhþeapþenb, unchangeable  
 Unlæpeb, unlearned  
 Unlonb, a desert  
 Unmæpe } ignoble, not celebrated  
 Unmæþlic }  
 Unmeþeme, unworthy  
 Unmehtag } impotent, weak  
 Unmihtag }  
 Unmenþlinga, unexpectedly  
 Unmennþclíc, inhuman  
 Unmetta, excess  
 Unmiht, weakness  
 Unmyþþlinga, undesignedly  
 Unneþe, willingly, uncompelled  
 Unnet } vain, unprofitable  
 Unnyþ }  
 Unnyþlice, unprofitably  
 Unoreþþyþþeblic, unconquerable  
 Unonþenþenblic, unchangeable  
 Unþeht }  
 Unþuht } wicked, unfit, unjust  
 Unþýht }  
 Unþuht } injustice  
 Unþýht }  
 Unþuhtþeþeb, adultery, unlawful  
   lust  
 Unþuhtlic, unjust, wrong  
 Unþuhtlice, unjustly, unrighteously  
 Unþuhtþy, unrighteous  
 Unþot, sorrowful  
 Unþotner, sorrow, bewailing, sad-  
   ness  
 Unþyhtþyner, unrighteousness  
 Unþamþþeb, incongruous  
 Unþceabþulner, innocence  
 Unþcylbiþ } guiltless, innocent  
 Unþcýlbiþ }  
 Unþýþþo, folly  
 Unþtall, moving, restless  
 Unþþæng, weak

[illegible]

Utapan, to depart, to go out  
 Utan, outwards, from without  
 Utan }  
 Ute } let us  
 Uton }  
 Utancyman, to come from without  
 Utapeallan, to well out, to spring  
 out  
 Utemert, most remote, furthest  
 Utpica, a philosopher  
 Uua, woe

7.

ʒac, weak  
 ʒaclic, weak, vain  
 ʒaclice, weakly  
 ʒaban, to wade, to walk  
 ʒæce, a watching  
 ʒæb, clothes, apparel  
 ʒæbl, indigence, want  
 ʒæbla, indigent  
 ʒert, a wonder, a marvel  
 ʒæg, a wave  
 ʒælhpeop, bloodthirsty, cruel  
 ʒælhpeopner }  
 ʒælhpuopner } cruelty, slaughter  
 ʒæn, a waggon  
 ʒæner-byrla, the waggon shafts  
 ʒæpen, a weapon  
 ʒæp, prudent  
 ʒæpeluce, anxiously  
 ʒæppuce, prudence  
 ʒæpð, notable, extraordinary  
 ʒertm, fruit  
 ʒæt, wet  
 ʒæta, liquor  
 ʒætep, water  
 ʒæpan, to hunt  
 ʒarian, to admire, to wonder at  
 ʒarung, astonishment  
 ʒæg }  
 ʒah } a wall  
 ʒægan, to wag, to move to and  
 fro  
 ʒan }  
 ʒon } dark, pale, wan  
 ʒonn }  
 ʒana, a want  
 ʒancol, unstall's

- Ƴanblung, changeableness  
 Ƴanbman, to wander, to vary  
 Ƴang, a field  
 Ƴanian, to wane, to diminish, to be lessened  
 Ƴapemnan, to guard one's self  
 Ƴapoð }  
 Ƴeapob } a coast, the sea-shore  
 Ƴeapoð }  
 Ƴepoð }  
 Ƴað, a flight  
 Ƴaxan }  
 Ƴeaxon } to increase  
 Ƴexan }  
 Ƴea, woe, misery  
 Ƴea, miserable  
 Ƴealb, the weald, a wold, a forest  
 Ƴealban, to rule, to govern, to wield  
 Ƴealbanb }  
 Ƴealbenb } a ruler, a governor  
 Ƴealbenbe, powerful  
 Ƴealbleþeþ, a rein  
 ƳealhƳeoþ, an interpreter  
 Ƴeallan, to boil up, to rage  
 Ƴealopigan, to roll round  
 Ƴealopigan } to fall into decay, to  
 Ƴealupan } wither  
 Ƴealman, to roll  
 Ƴeapb, a guardian  
 Ƴeapbigan, to dwell  
 Ƴeapm, warm  
 Ƴear, by chance  
 Ƴecg, a wedge, a mass of metal  
 Ƴecggan, to rouse, to agitate  
 Ƴebende, insane, mad  
 Ƴeþeþ, weather, a storm  
 Ƴeg, a way  
 Ƴeg-Ƴapan, to travel  
 Ƴegþeþenb, a traveller  
 Ƴel, well  
 Ƴela, wealth, riches  
 Ƴel-gehealben, well contented  
 Ƴelg, rich  
 Ƴell, a well, a spring  
 Ƴelm, heat, fire  
 Ƴen }  
 Ƴena } a thought, an opinion  
 Ƴenan, to think, to ween, to imagine
- Ƴenban, to turn, to proceed, to bend, to govern  
 Ƴenbel-Ƴa, the Wendel sen  
 Ƴenbing, a change  
 Ƴeob, a weed  
 Ƴeopab }  
 Ƴeþeþ } a company, a host  
 Ƴepob }  
 Ƴeopc-man, a workman  
 Ƴeopb } fate, fortune  
 Ƴ, þb }  
 Ƴeopob, sweet  
 Ƴeoppan, to cast, to throw  
 Ƴeopð }  
 Ƴeopðlic } worthy, deserving  
 Ƴyþe }  
 Ƴeopþan, to be, to exist  
 Ƴeopðfullic, honourable  
 Ƴeopðfullice, honourably  
 Ƴeopðgeopn, desirous of honour  
 Ƴeopþan, to honour, to distinguish, to enrich, to worship  
 Ƴeopðmýnb, honour, dignity  
 Ƴeopðryce, dignity, advantage  
 Ƴeopulb-birg } worldly occupa-  
 Ƴeopulb-birgung } tion  
 Ƴeopulb-buenb, a dweller in the world  
 Ƴepan, to weep, to bewail  
 Ƴep, a man  
 Ƴepban, to corrupt, to injure  
 Ƴepuþ, weary, vile  
 Ƴepulic, manly, worthy of a man  
 Ƴepoban, to grow sweet  
 Ƴepriob, a nation; pl. men  
 Ƴerjan, to be  
 Ƴert, the west  
 Ƴert-bæl, the west part; i.e. the west  
 Ƴerte, a waste, a desert  
 Ƴerte-þeapb, westward  
 Ƴertmæpe, fertile  
 Ƴertmeþt, most westward  
 Ƴhulum, sometimes  
 Ƴhon. See þpon  
 Ƴic, a station, a dwelling-place  
 Ƴib, wide  
 Ƴib-cuð, widely known, eminent  
 Ƴibe, widely  
 Ƴibgulle, wide, spacious



- ʒibgylney, amplitude  
 ʒibmæpe, far-famed, celebrated  
 ʒij, a wife, a woman  
 ʒirian, to take a wife, to marry  
 ʒig, war  
 ʒigenb, a warrior  
 ʒiger-heapb, a leader of war  
 ʒi-la-pai, well-away!  
 ʒilb, wild  
 ʒilb-beop, a wild beast  
 ʒilla, the will  
 ʒillan } to will, to desire, to wish,  
 ʒihuan } to be inclined to  
 ʒilnung, desire  
 ʒin, wine  
 ʒimb, the wind  
 ʒimban, to wind, to wander, to  
 circle  
 ʒimber-bom, the power of the  
 wind  
 ʒingeapb, a vineyard  
 ʒingebyunc, wine-drink; i.e. wine  
 ʒinnan, to labour, to toil, to con-  
 tend, to conquer  
 ʒintep, winter  
 ʒintpæg, wintry  
 ʒij, wise  
 ʒirbom, wisdom  
 ʒire, way, custom, wise  
 ʒirt, food  
 ʒit, the mind  
 ʒita, a wise man, a senator, a  
 noble  
 ʒitan, to know  
 ʒitan, to blame, to punish  
 ʒite, a torment, a punishment  
 ʒið, with, towards  
 ʒið-cpehan, to gainsay, to contra-  
 dict, to oppose  
 ʒipeppeapb, adverse, rebellious, in-  
 consistent  
 ʒipeppeapbner, adversity  
 ʒipeppinna, an enemy  
 ʒiðfopan, before  
 ʒiðmetan, to compare  
 ʒiðycanban, to withstand  
 ʒiðpinnan, to oppose  
 ʒitman, to torment, to punish, to  
 injure  
 ʒitnung, punishment  
 ʒlætta, a loathing  
 ʒlanc, splendid, rich  
 ʒlactian, to grieve  
 ʒlenco, splendour, prosperity, pride,  
 arrogance  
 ʒltan, to behold, to look upon  
 ʒlte, beauty, excellence  
 ʒltæg, beautiful  
 ʒob-þnæg, fury  
 ʒog } wrong  
 ʒoh }  
 ʒoh-þnemmenb, a doer of wicked-  
 ness  
 ʒoh-hæmet, adultery, unlawful  
 lust  
 ʒol, a plague, severity, mischief  
 ʒolcen, a cloud, the welkin  
 ʒon, error  
 ʒoncla, unstable  
 ʒonbæb, a crime  
 ʒong-ŕeþe, a field  
 ʒon-pilla, evil desire, lust  
 ʒon-pilnung, evil desire, a wicked  
 purpose, lust  
 ʒon-pypb, evil fortune  
 ʒop, weeping  
 ʒopb, a word  
 ʒopb-hopb, a treasury of words  
 ʒopm, a multitude, a number  
 ʒopulb, the world, life in this  
 world  
 ʒopulb-lurt, worldly lust, plea-  
 sure  
 ʒpac, exile, banishment  
 ʒpacu }  
 ʒpac } vengeance, injury, revenge  
 ʒpec }  
 ʒpæcan } to punish, to correct  
 ʒpecan }  
 ʒpæcrið, banishment  
 ʒpæc-ŕcop, an evil place, a place of  
 banishment  
 ʒpænner, lust, luxury  
 ʒpæþian } to support  
 ʒpeþian }  
 ʒpað, anger, wrath  
 ʒpað, angry, violent  
 ʒpæþe } quickly  
 ʒpæþum }  
 ʒpecca, an exile, a wretch

{pēgan, to accuse  
 {penc, a fraud, deceit  
 {pūgan, to tend towards, to incline,  
 to strive  
 {pungau, to wring, to press  
 {putan, to write  
 {putepe, a writer  
 {ubu }  
 {yba } a wood  
 {udu-fugel }  
 {udu-fugl } a wood fowl  
 {uhhung, madness, fury  
 {uhr }  
 {ylit } a thing, a creature  
 {ultep }  
 {ulbop } glory  
 {ulr, a wolf  
 {unb, a wound  
 {unb, wounded  
 {unben }  
 {unbop } a wonder  
 {unbeplic }  
 {unboplic } wonderful  
 {unbeplice }  
 {unboplice } wonderfully  
 {unbuan, to wound  
 {unbuan, to wonder, to wonder at,  
 to admire  
 {unbupum, wonderfully  
 {uman, to remain, to dwell  
 {ynum, pleasant, winsome  
 {ynumlice, happily  
 {ynumner, pleasantness  
 {ypcan, to labour, to make  
 {yphra, a maker, a wright  
 {ypm, a worm  
 {ypuan, to warn, prevent, refuse  
 {yppe, worse see Yrel  
 {ypre, a plant, a herb  
 {yptpuma, a root

## Y.

Yrel, evil  
 Yrel, bad; comp. pyppe, sup.  
 pyppe  
 Yrele, evilly, miserably, badly  
 {Yrehan }  
 {Yrhan } to inflict evil  
 Yrel-pullenb, evil-minded

Yrel-pypcan, to do evil  
 Yremert, highest, uppermost  
 Ymb-ceppan, to turn round  
 Ymb-clýppan, to encircle, to em-  
 brace  
 Ymbe, about  
 Ymbe-hpeappt }  
 Ymb-hpeoppt } the circumference,  
 Ymb-hpýppt } a circuit  
 Ymb-hpeoppan, to turn about, to  
 turn round, to encompass  
 Ymbe-liegan, to lie around  
 Ymb-ron, to encircle, to encompass  
 Ymb-habban, to include, to con-  
 tain  
 Ymbhogā, care, anxiety  
 Ymb-rcuban, to revolve about  
 Ymb-rattan, to surround  
 Ymb-rpecan, to speak about  
 Ymb-rcanban, to surround  
 Ymb-rpincan, to labour after any-  
 thing  
 Ymb-utan, round about  
 Ypmian, to afflict, to oppress  
 Ypming, a wretch  
 Ypmð, misery  
 Ypnan, to run  
 Yppe, anger, ira  
 Yppunga, angrily  
 Ypprienb, angry  
 Ypprung, anger  
 Yrt, a tempest, a storm  
 Yre, outwards; sup. yremert, fur-  
 thest  
 Yð, a wave

## Ð.

Ða, as, when  
 Ðæpe. See Ðyr  
 {Ðærteper }  
 {Ðyrteper } darkness  
 Ðapan, to suffer, to permit, to  
 allow  
 Ðarung, permission  
 Ðanc }  
 Ðonc } thanks, will, mind, favour  
 Ðancian, to thank  
 Ðanc-pýpð, thankworthy, accep-  
 table  
 Ðanon, thence

- Dap } there  
 Dapa }  
 Deahz, counsel, thought  
 Deapz, need, necessity  
 Deapran } to need, to have need  
 Duppan }  
 Deaplice, carefully  
 Deapl, heavy  
 Deaple, greatly  
 Deap, a custom, manner  
 Deccan, to conceal, to cover  
 Degen }  
 Dezn } a thane, a servant  
 Degnung } service, office, duty, re-  
 Denung } tinue  
 Dencan }  
 Dencean } to think, to imagine, to  
 Dincan } meditate  
 Denben, while  
 Deman }  
 Denigan } to serve, to minister  
 Deob, a country  
 Deoban, to join, to associate  
 Deoben } a lord, a ruler, a people's  
 Dioben } ruler  
 Deodirc, a language, a nation  
 Deob-lond, people's land, a people  
 Deof, a thief  
 Deon }  
 Dion } to flourish  
 Deoprcpolb }  
 Dypircpolb } a threshold  
 Deortpu }  
 Diortpo } darkness  
 Dircpu }  
 Deop, a servant, a slave  
 Deopdom, service, servitude  
 Deopian, to serve  
 Dic }  
 Dicce } thick  
 Dicgan, to eat, to receive  
 Dibep, thither  
 Dilic }  
 Dyllic } the like, such  
 Din, thine  
 Dincan, to seem, to appear  
 Ding, a thing  
 Dungepe, an advocate, a pleader  
 Dingian, to plead at the bar, to  
 obtain  
 Diob-ypuma, a nation's founder, a  
 creator  
 Diortpan, to darken  
 Diotan }  
 Dutan } to howl  
 Dir, this  
 Dyl, the shafts of a waggon  
 Docpian, to be conducted  
 Dohan, to suffer  
 Done, the mind, the will, a wish  
 Doncal-mob, wise in mind, wise  
 Donecan, as often as  
 Dononpeapb, thenceward, from  
 thence  
 Donne, than  
 Dorn, a thorn  
 Dpæb, thread  
 Dpægian, to run  
 Dpæz, course of events, space of  
 time  
 Dpeagan, to vex, to harass, to  
 afflict  
 Dpeat, a troop  
 Dpeatian } to threaten, to chide, to  
 Dpuetan } admonish, to terrify  
 Dpeatung, correction  
 Dpeaung, a threatening  
 Dpe-peðpe }  
 Dpue-peðpe } three rows of rowers  
 Dpubba, third  
 Dpue-realb, three-fold  
 Dpungan, to crowd, to throng, to  
 rush  
 Dpio }  
 Dpy } three  
 Dputag, thirty  
 Dpote, the throat  
 Dpopian, to suffer, to endure  
 Dpyccan, to tread on, to trample  
 Dpym, greatness, majesty, a crowd  
 Dpym, glorious  
 Dpuep, thunder  
 Dpupian, to thunder  
 Dpup-papan, to go through, to  
 penetrate  
 Dpup-yeon, to see through  
 Dpup-teon, to accomplish, to fulfil  
 Dpup-puman, to remain, to con-  
 tinue, to persevere  
 Duprt, thirst

Þyrregr, thirsty	Þy, then, when, therefore, because
Þur, thus	Þy-lær, lest
Þuŕenb, a thousand	Þýle, Thule
Þrapuan, to tamper, to moderate	Þynel, a hole
Þreop, perverse	Þýrtan, to thirst
Þreopteme, a brawler	Þýrtne, dark

THE END.